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Satya Prakash

History of Pirana Satpanth or Imamshahis

In English Language

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Year 2011 વર્ષ ૨૦૧૧

Version 1 આવૃત્તિ ૧

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Imammuddin Abdur Rahim Saiyyed alias Imam Shah Bawa / Imam Shah Maharaj, the founder of Pirana Satpanth, with Hazarbeg in Mohammad Begda's court

પીરાણા સતપંથના સ્થાપક - ઇમામુદ્દીન અબ્દુર રહીમ સૈય્યદ / ઈમામ શાહ બાવા / ઈમામ શાહ મહારાજ હાજર બેગ સાથે મોહમ્મદ બેગડાના દરબારમાં

A comprehensive yet brief history of Pirana Satpanth, a Nizari Ismaili sect of Shia Branch of Islam. This book touches upon one of the aspects of social and religious history of Kachchh Kadva Patidar Community also.
This book is based on government and other strong evidences.

ઇસ્લામના શિયા પંથનું એક ફાંટું નીઝારી અને નીઝારી પંથનું એક ફાંટું ગણાતું પીરાણા સતપંથનો ટૂંકમાં પણ વ્યાપક ઇતિહાસ. આ પુસ્તક કચ્છ કડવા પાટીદારોનું સામાજિક અને ધાર્મિક ઇતિહાસનું એક પહેલું પણ દર્શાવે છે.
આ પુસ્તક સરકારી અને અન્ય મજબુત પુરાવાઓ પર આધારિત છે.

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Real Patidar's mission is to organize the information on Satpanth religion, which is a Nizari Ismaili sect of Shia branch of Islam, and to make it universally accessible and useful. Real Patidar Books helps readers discover the material on Satpanth online while helping authors and researchers in their studies. You can know more by visiting http://www.realpatidar.com

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આ પુસ્તક સરકારી અને અન્ય મજબુત પુરાવાઓ પર આધારિત છે.

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પ્રેરણા શ્રોત...
Source of Inspiration….

This image is very special. Its very inspirational. The image depicts the mighty strength of Lord Vishnu and the blessings of Maa Laxmi.
The expression on the face of Lord Vishnu gives inner strength to me.

આ ચિત્ર બહું ખાસ છે. એ પ્રેરણા દાયક છે. આ પ્રતિમા આપણને ભગવાન વિષ્ણુના મહાશક્તિઓ નું આભાસ કરાવે છે તેમજ આપણને માતા લક્ષ્મીના આશીર્વાદનું પણ પ્રતીતી કરાવે છે.
ભગવાન વિષ્ણુના ચેહરાના ભાવો થી મને આંતરિક શક્તિ મળે છે.

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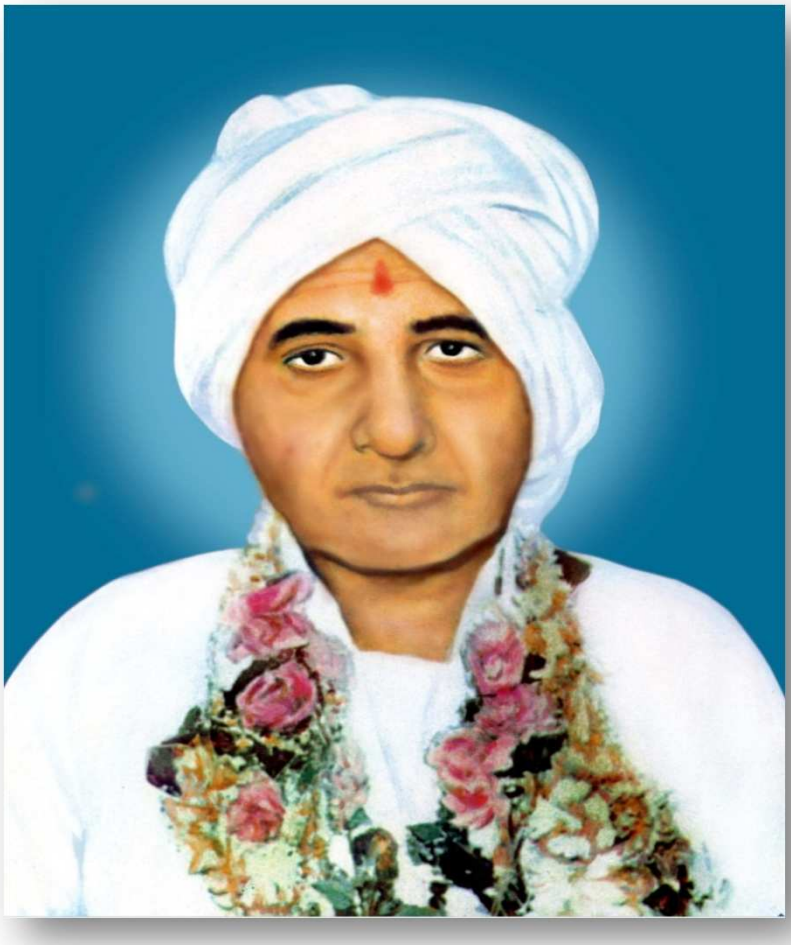
આ ગ્રંથ સમર્પિત છે...
This book is dedicated to...

સંત શ્રી ઓધવરામ મહારાજ
Sant Shri Odhavram Maharaj



A true saint, a heavenly soul.
His unselfish work for the cause of Sanatan Dharm, brings tears in the eyes of people.
He was the person who gave the strategy and the idea to break free the from the strong shackles of Satpanth religion.
Our Samaj is heavily indebted to this great and true saint.
As if he was born only for the upliftment of our community.

એક સાચા સંત અને દૈવી આત્મા.
સનાતન ધર્મ માટે નિસ્વાર્થ સેવાની પ્રતીત માત્રથી લોકોની આંખો ભરાઈ આવે છે.
સતપંથ ધર્મની મજબુત પકડ તોડીને જ્ઞાતિને સનાતન ધર્મ તરફ વાળવાની રણનીતિ આપનાર આજ મહાન સંત છે.
આપણો સમાજ આ મહાન સંતનો સદાયમાટે ઋણી રહશે.
જાણે આપણી જ્ઞાતિના સેવા માટેજ આ મહાન સંતનો જન્મ લીધો હતો.

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આદ્ય સમાજ સુધારક, શ્રી નારાયણજી રામજી લીંબાણી
Aadhya Samaj Sudhark, Shri Narayanji Ramji Limbani

A great visionary and socio-religious activist.
Thanks to his efforts that we realised about our great Sanatan (Hindu) religion and the history of our Community.
He was the pioneer of the religio-socio-economic revolution in our community.

એક મહાન દૂરદર્શી તેમજ મહાન સમાજ અને ધર્મ સેવક.
તેમના અથાગ પ્રયત્નોના કારણેજ આપણને આપણો મહાન સનાતન ધર્મ અને જ્ઞાતિના ઇતિહાસની પ્રતીતિ થઈ.
જ્ઞાતિમાં ધાર્મિક, સામાજિક અને આર્થીક ક્રાંતિ લાવવાવાળા પહેલાં અગ્રણી.

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વીર જ્ઞાતિ સેવક, શ્રી રતનશીભાઈ ખીમજીભાઈ ખેતાણી
Veer Gnati Sevak, Shri Ratanshibhai Khimjibhai Khetani

The most dedicated and a great person, who sacrified his life and wealth for the noble cause of our Community and Samaj.
By his work, he was responsible for overlooking and ensuring that the Community sucessfully re-embraces Sanatan Hindu Religion and returns to the roots of its ancestors.
Thanks to him that today we do not follow Satpanth religion.

સમાજ અને જ્ઞાતિ માટે પોતાનું જીવન અને મિલકતોનો ભોગ આપવાવાળા એક સાચા અર્થમાં સમર્પિત અને મહાન વ્યક્તિ.
પોતામાં કર્મ દ્વારા, જ્ઞાતિ સફળતા પૂર્વક સનાતન હિંદુ ધર્મનો અંગીકાર કરી અને પોતાના પૂર્વજોના મૂળ સમજી શકે તેવું, સુનિશ્ચિત કરનાર મહાનુભાવ.
આપ ના હોત તો કેદાચ આજે આપણે સહુ સતપંથ ધર્મ પાળતા હોત.

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સત્ય પ્રકાશ

ઈમામશાહી / પીરાણા સતપંથનો ઇતિહાસ

તા. ૧૮-મે-૨૦૧૧
આવૃત્તિ ૧

Satya Prakash

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નિવેદન

Preface

દરેક માણસ ક્યારેક ને ક્યારેક તો પોતાનું અને તેના સમાજનું ઇતિહાસ જાણવા ઉત્સુક થતો હોય છે. પાઠ્ય ક્રમમાં તો ફક્ત દેશ અને સામાન્ય ઇતિહાસનું જ્ઞાન મળે છે. આપણી જ્ઞાતિ અને સમાજના ઇતિહાસ વિષયનું મારું જ્ઞાન બહું સીમિત હતું.

Everybody, at some point of time would be curious about one's past and of his ancestors. In school we only learn about history of our Country and Society in general. Hence, my knowledge about the history of our community was limited to the knowledge I got from academics.

આપણી જ્ઞાતિ એટલે, શ્રી કચ્છ કડવા પાટીદાર જ્ઞાતિ, એ પોતાના લોકોને સાચો ઇતિહાસ સમજવાનું મહત્વ ક્યારેય સમજ્યું નથી. નાનપણથી જેમ મોટો થયો, ત્યારથી ઇતિહાસના બારામાં મને એટલુંજ સાંભળવામાં મળ્યું હતું કે આપણી જ્ઞાતિ, જેનો મૂળ ધર્મ સનાતન ધર્મ હતો, તે ઈરાન દેશથી આવેલ, ધર્મે મુસલમાન, ઈમામ શાહ બાવા દ્વારા બતાવેલ, શિયા મુસલમાન ધર્મનું એક ફાંટું ગણાતું નીઝારી ઈસ્માઈલી ધર્મનું પેટા ફાંટું ગણાતો સતપંથ ધર્મ પાળતી હતી. જેણે ઈમામશાહી કે પીરાણા સતપંથ પણ તરીકે પણ ઓળખવામાં આવે છે. અને અમુક દાયકા પહેલાં, પાછો સનાતન ધર્મ અંગીકાર કરીને, પાછા હિંદુ બની ગયા છે. સમાજમાં સાચો ધાર્મિક ઇતિહાસ જાણવાવાળા લોકોનો વર્ગ અલિપ્ત હતો.

Our Community, Shri Kachchh Kadva Patidar Community, had never understood the importance of educating its members about the true history. From the time I grew, the only thing I heard was that our Community, originally followers of Santan Religion (Hinduism), used to follow Satpanth religion, a nizari shia muslim sect, also known as ImamShahi Satpanth or Pirana Satapanth, advocated by a muslim, Imam Shah Bawa, who came from Iran. And of-late re-embraced Hindu religion few decades ago. The level of general knowledge about religious history, amongst the masses, was astonishingly so poor, that there was no known source to know about the true history.

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હું હંમેશા એમજ ધરતો હતો કે જ્ઞાતિ અને સમાજ એકજ ગણાય. બીજી બાજુ, આપણી જ્ઞાતિમાં, સનાતન સમાજ અને સતપંથ સમાજ એમ બે સમાજોના બારામાં પણ વાતો સંભળાતી હતી. પણ કોઈ દિવસ એ વાત પાછળની છણાવટ જાણવાનો મેં પ્રયત્ન ના કર્યો. જ્ઞાતિ અને સમાજ એકજ વસ્તુ ના બે નામ સમજી એના પર ધ્યાન ના આપ્યું. ત્યારે સતપંથીઓ દ્વારા સનાતન સમાજના લોકોને એક ઊંડી યોજના પૂર્વક, ષડયંત્ર મારફત, ખોટી રીતે હેરાન કરવાના બનાવો સાંભળવામાં આવ્યા. આ બનાવો એટલા વધતા ગયા કે અક્ષરશઃ કચ્છના દરેક ગામોમાંથી આવા બનાવો સાંભળવામાં આવ્યા. નિર્દોષ લોકોને તદ્દન અને હળહળતા ખોટા પોલીસ અને કોર્ટ કેસોમાં ફસાવીને સનાતન ધર્મના કર્યકરતાઓને ડરવાનું ષડયંત્ર રચેલું દેખાવા લાગ્યું. આવા કિસ્સાઓ ધીરે ધીરે વધતા ગયા. છેલ્લે અતિ દુઃખ સાથે જાણવા મળ્યું કે આપણી જ્ઞાતિમાં ભાગલા છે અને તેમાં બે સમાજ છે અને બીજો સમાજ હતો સતપંથ સમાજ, જે ઈમામ શાહ બાવા દ્વારા બતાવેલ સતપંથ ધર્મ પાળતો હતો.

I always felt that the words ‘Community’ and ‘Society’ were one and the same and used interchangeably. On the other hand I used to hear about Sanatan Samaj and Satpanth Samaj (both separate societies) within our community. But I never bothered to put enough efforts to understand the intricacies of the words ‘Community’ and ‘Society’. On the other hand, I started noticing the cries in our society about the systematic atrocities caused by people from Satpanth Samaj. Literally every village, in Kachchh, was victim of the very systematic atrocities (planned in a way that the victim gets entangled in false police and court cases) caused with the aim to create an environment of fear amongst the people who work and speak for the interests of the Sanatan (Hindu) Religion. These cries became louder and louder. To my great dismay, I learnt that our community was not united and it has two societies, the other being Satpanth Samaj, following the religion preached by Imam Shah called Satpanth.

આપણી સમાજ, એટલે શ્રી અખિલ ભારતીય કચ્છ કડવા પાટીદાર સમાજ, ના ૫૦ વર્ષ પૂર્ણ થવાના પૂર્વ સંધ્યા દરમ્યાન સતપંથી દ્વારા થતી કનડગતના ઘણા કિસ્સાઓ સામે આવા લાગ્યા. આવી કનડગત ના કારણે સામાન્ય લોકોની લાગણીઓ દુભાવવા લાગી. લોકોમાં ખુબ મોટો રોષ જાગ્યો. ધાર્મિક ઇતિહાસ જાણવાની ઉત્કંઠા એટલી વધતી ગઈ કે મને સતપંથ ધર્મ અને તેના મૂળ સિધાંતો અને મૂલ્યો પર સંશોધન કરવા મજબૂર થવું પડ્યું.

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Of-late, during the eve of 50th anniversary of the constitution of our Samaj (society), Shri Akhil Bharatiya Kachchh Kadva Patidar Samaj, ("ABKKPS") the number of instances of atrocities caused by people from Satpanth Samaj, increased dramatically. The pain caused by these atrocities was so high that it touched the nerves of common people. The feelings of ordinary people were hurt. There was tremendous uproar amongst the ordinary people against Satpanth. My curiosity to know religious history increased and thus lead me to do research on Satpanth to understand its basis, fundamentals, principals and values.

જયારે મને ખબર પડી કે પીરાણા સતપંથ, ઇસ્લામ નું એક બહું અસરકારક અને ઘાતક હથિયાર, જેણે "તાકિયા" કહેવામાં આવે છે, એ વાપરે છે, ત્યારે મને બહું મોટો આઘાત લાગ્યો કે. તાકિયા એટલે લોકોને ભરમાવવા, ભાગલા કરવા, છુપાવવા, છેતરવા અને બેવકૂફ બનાવીને સતપંથ, હિંદુ ધર્મનું ફાંટું છે એમ ખોટી રીતે ઠસાવી પોતાનો ધર્મ વધારવો. બીજી બાજુ સતપંથ ધર્મમાં દસોન્દ, એટલે વાર્ષિક આવકનો દસમો ભાગ, તેમના ધર્મ નેતાઓને આપવાનું કહે છે. તે પૈસાનો હિસાબ માંગવાનો કોઈને અધિકાર નથી. સ્વાભાવિક છે કે જેટલા વધુ અનુંયાયો એટલા વધુ પૈસા તેમના નેતાઓને મળે. તેમનો છુપો હેતું ચોખો દેખાય આવે છે કે પોતાના અનુંયયોની ઘટતી સંખ્યા અટકાવવા, જ્ઞાતિના અન્ય લોકોને તાકિયા વડે બેવકૂફ બનાવીને, હિંદુ ધર્મ છે એવું ખોટું સમજાવીને, તેમણે સતપંથના અનુંયાયો બનાવવા. આમ કરવાથી સામજિક અને આર્થીક વ્યવહારમાં તકલીફ ના કર્યા વગર પોતાનો ફાયદો સુનિશ્ચિત કરી લેવાતો. જ્ઞાતિનો મોટો વર્ગ ઇતિહાસથી બેખબર હોવાના કારણે, તાકિયા નો ઉપયોગ ખુબ સફળ થયો. જ્ઞાતિનો ધાર્મિક ઇતિહાસ કહે છે કે વર્ષ ૧૯૬૦માં પીરાણા સતપંથથી અલગ થઈ એક સનાતની ઓળખ ધરાવતી નવી સમાજ વિધિવત ઉભી કરવામાં આવી. તે વાત જાણે સર્વે ભૂલી ગયા હતા. આ પ્રસંગે નોંધ લેવાં જેવી બીજી વાત એ પણ છે કે વર્ષ ૧૯૩૦ અને ૧૯૪૦ દરમ્યાન સનાતની સમાજના અસ્તિત્વના દસ્તાવેજો જોવા મળે છે, જેણે આગળ વધતા ૧૯૬૦માં કાયદાકીય રૂપ દેવામાં આવ્યું.

I was shocked to learn that Pirana Satpanth uses the most dreaded and effective weapon of Islam, the Taqiyaa, to confuse, divide, conceal and to fool people to make them believe that Satpanth is a Hindu sect. Satpanth also advocates paying tithe ("Dasond"), (10% of annual income) to its religious heads. Nobody has right to question the use of this money. Naturally more the number of followers, the greater would be the share of money received each year, by its leaders/preachers. The ulterior motive came out very clear and

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that was to save its dwindling number of followers from drifting away from Pirana Satpanth, by bringing in new followers from our Community, by fooling them to believe that Satpanth is a Hindu sect. This would not only give social security, but also financial security. The use of Taqiyaa was very successful mainly because very large portion of our community was ignorant about its religious history and registration of new (formal) Samaj called Akhil Bharatiya Kachchh Kadva Patidar Samaj, in 1960, by the people who quit Satpanth and embraced Sanatan Dharm. A point worth noting here is that are enough documents suggesting that informal Samaj was already in existence way back during late 1930s and early 1940s, which was later on given a legal format, in 1960.

આ સમયે, ઘણા સમ વિચાર ધરાવતા લોકો, કે જેના મનમાં સનાતન ધર્મ માટે ચિંતા હતી, ભેગા થયા અને સતપંથી દ્વારા થતી કનડગત અને અત્યાચાર સામે આવાજ ઉઠાવવા લાગ્યા. તાકિયાનો વપરાશનો એક દાખલો રૂપે, આવી કનડગતના મદદથી લોકો સતપંથ ધર્મનો ઇસ્લામી મૂળના બારામાં સવાલો ના કરે, તેવાં પ્રયાસો કરવામાં આવતા. સતપંથીઓના ઊંડા ષડયંત્ર અને પ્રપંચનો અભ્યાસ કરવા પછી, વ્યક્તિગત રીતે હું બહું બેચૈન રહવા લાગ્યો. સમાજની શાંતિ અને એક્વાયાકતાને આવા લોકોનું ગ્રહણ લાગ્યું હતું.

This is the point, where several likeminded people, whose hearts burnt for the cause and interest of Sanatan (Hindu) religion, came together and started raising voices, as a joint effort, against the atrocities caused by Satpanthis. Atrocities were part of Taqiyaa exercised, so that people do not raise questions about its Islamic connection. I personally was deeply disturbed upon learning the modus operandi and objective of the people behind these atrocities. These are the people who are solely responsible to disturb the peace and harmony of our Samaj.

આપણી સમાજ વચ્ચે રહીને સનાતન ધર્મના હિત માટે કામ કરવું એટલે સતપંથીના વિરુધનું કામ હતું. એનો મતલબ સતપંથ સમાજના લોકો તરફથી તકલીફ ને આમંત્રણ આપવું. આ વાસ્તુ હકીકતથી મારા વિચારોને સેજજ રોક લગી અને મને થયું કે કોઈ સારા બહાનાની આડ લઈ આમાંથી છૂટી જવું. પછી બહાનું કોઈ પણ કેમ ના હોય, જેમ કે સમયનો આભાવ, બીજો કોઈક વ્યક્તિ કરશે, મરેજ શુકામ કરવું વગેર. પણ સમાજમાટે અને સામાન્ય લોકોના હિત માટે કઈ કરી છૂટવાની તીવ્ર ઈચ્છાક હમેશા મારા અંદર સળગતી રહી. મારા અંદરના વિચારોએ મને શાંતિથી બેસવા ના આપ્યું. બીજી બાજુ અન્ય

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સનાતન ધર્મના કાર્યકર્તાઓને ખોટી રીતે હેરાન કરવાની વાતો જાણીને મને લાગ્યું કે મને પહેલાં પોતાને આવી ખોટી કનડગતથી બચવું પડશે. તેમજ સમાજનો સાધારણ વ્યક્તિ હોવાના કારણે અને સમાજના નેતાઓનું પીઠબળના આભાવે સનાતન ધર્મના હિત માટે ખુલ્લે આમ કાર્ય કરવું એ એક મૂર્ખતા ભર્યું કાર્ય ગણાય.

Within our Samaj, supporting the cause of Sanatan religion meant working against the interest of Satpanthis. That means inviting trouble from people of Satpanth Samaj. I was taken aback by this hard reality and felt like shying away by finding some good excuse like lack of time, somebody else would do, why me… etc. But, I always had a burning desire to do something for the interests of ordinary people. For days together, my thoughts never allowed me rest in peace. Taking clue from the bad experiences of other Sanatan Dharm workers, I wanted to shield myself from the systematic atrocities caused by use of false police and court cases. Also, being an ordinary person of the Samaj and having no backing of leaders of ABKKPS, I felt it would be utter foolish and suicidal to come out openly in support of Sanatan religion.

આવા હાલાતોમાં મને એક યુક્તિ સુજી જે મારી માટે એકદમ ઉપયુક્ત હતી. મારી સાચી ઓળખ જતી ના કરીને સનાતન ધર્મના હિત માટે કામ કરવાનો એક સારો અવસર મને દેખાણો. ઈન્ટરનેટ જેવી આધુનિક વ્યવસ્થાનો સદુપયોગ કરવાનો વિચાર આવ્યો. “Real Patidar” (“રીયલ પાટીદાર”)નું ઉપનામ અપનાવીની એક ઓનલાઈન ઓળખ ઉભી કરીને સમાજના લોકોને, સાચા ઇતહાસની જાણકારી આપતા ઈમૈલો મોકલીને, જાગરુક કરવાનું કામ શરુ કર્યું. શરૂઆતમાં realpatidar@gmail.com ની ઈમૈલ એડ્રેસનો ઉપયોગ લીધો પણ પછી ઈમૈલઓ વધવા લાગ્યા એટલે mail@realpatidar.com ઈમૈલ અડ્રેસ વાપરવાનું શરુ કર્યું. મારી માટે ઈન્ટરનેટ વાળો આ ઉપાય એકદમ સચોટ અને ઉપયુક સાબિત થવા લાગ્યો. કારણકે મારા મેળે, ઘર બેઠે, સમાજના લોકોને જાગરુક કરવાનું કામ થઈ શકતું હતું.

Amongst these circumstances, I found an idea that was most suitable for me. I felt that there was an opportunity, whereby I could work for the interests of Sanatan Dharm and at the same time need not reveal my true identity. The idea was to use the internet to the best possible extent. I created an online identity using pen name called “Real Patidar” and started educating people of our Samaj about the true facts and its history, by way of sending emails. My initial email id was realpatidar@gmail.com, but later on as the load of emails increased, I switched to mail@realpatidar.com. This turned out to be most ideal and

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suitable solution as I could sit from my home, work voluntarily, and keep the members of our Samaj, updated and educated, about the happenings and history of our Samaj and its religion.

આ ઉપાય પ્રમાણે જાણકારી આપતા ઈમૈલઓ મુકવાનું ચાલુ કર્યું અને આ પ્રક્રિયામાં જ્ઞાતિના ઇતિહાસ અને ધર્મ પર સંશોધનનું પણ કામ શરુ કર્યું. મારા સંશોધનના ફળસ્વરૂપે મળતી માહિતીને ઈમૈલ દ્વારા સમાજના લોકો સુધી આધાર અને પુરાવા સહીત રજુ કરવાનું કામ કર્યું. ધીરેધીરે લોકો મારા કાર્યની નોંધ લેવાં લાગ્યા અને તેણે પસંદ કરવા લાગ્યા. ઘણા લોકોનો સાથ મળવા લાગ્યો. ત્યાર બાદ એક ઓનલાઈન ગ્રુપ (realpatidar@googlegroups.com) ચાલું કર્યું, જેનાથી તેમાં સામાન્ય લોકો પણ ભાગ લઈ શકે. લોકોએ એટલા મોટા પ્રમાણમાં ભાગ લીધો કે આ કાર્યને એક જન અંદોલનનો સ્વરૂપ મળવા લાગ્યો. આ અંદોલન ને "**રીયલ પાટીદાર અંદોલન**" તરીકે ઓળખાય છું. આજે હજારો લોકો ભારે ઉત્સુક્તાથી રીયલ પરીદાર અને ઓનલાઈન ગ્રુપ પરથી આવવા વાળા ઈમૈલની રાહ જોતા હોય છે.

Toying with the idea, I started sending educative emails and in process started researching on the community's religion and its history. The outcome of my research work formed the emails giving full particulars of information and its basis. Slowly my work got noticed and also appreciated. Many people started supporting and joining me. Later I created a group (realpatidar@googlegroups.com) on internet where ordinary people could also contribute. The magnitude of public participation went up so high that it became a people's movement. I call this movement as **"Real Patidar Movement"**. Today thousands of people eagerly wait for the emails from Real Patidar and its online group.

લોકોનો ઈમૈલો ઉપર પ્રતિસાદમાં મને મુખ્ય બે વસ્તુ જણાઈ આવી. એક એ કે આપણા સમાજના લોકોને એટલી તો ખબર છે કે સતપંથ એક મુસલમાન ધર્મ છે, પણ તેનો મૂળમાં શું છે, આપણી જ્ઞાતિને કેવી રીતે છેતરવામાં આવી વગેરેને બારામાં તેમને ખબર નોહતી. બીજી વાત એ હતી કે સમાજથી બહારના લોકોને સતપંથ ઉપર કઈ સમજાવવાની જો જરૂર પડે તો એક મજબુત પુરાવા સાથે પદ્ધતિ સર વાત રજુ કરી કરતું કોઈ વ્યવસ્થિત પુસ્તકની જરૂર જણાઈ. એટલા માટે થોડા દિવસ પહેલાં, તા. ૨૦-એપ્રિલ-૨૦૧૧ના, સ્લાઈડ ફોર્મમાં મે એક પ્રસ્તુતિ (કોમ્પુટરમાં કે વિડિઓમાં ચાલે એવી) તૈયાર કરી હતી. આ પ્રસ્તુતિને ધરવા કરતાં ખુબ ઘણો સારો પ્રતિસાદ મળ્યો. પ્રતિસાદ એટલો સારો મળવા લોગ્યો

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કે લોકો પ્રસ્તુતિને પુસ્તક આકારમાં માંગ કરવા લાગ્યા. એટલે મે એ પ્રસુતિની સ્લાઈડને લઈને આ પુસ્તક તૈયાર કરવાનું નક્કી કર્યું અને તમારી સમક્ષ મુકું છું.

From the people's response to the emails, two things became apparent. Firstly, that though people of our Samaj were aware that Satpanth was a Muslim religion, they were ignorant about its roots, how were the people of our community deceived etc. Secondly, on occasions when there was need to explain to the people outside our community about the facts of Satpanth, there was no single book which presented in a systematic way with solid documentary proofs. Hence some days back on 20-Apr-2011, I created a presentation (which could be run on a computer or in a video player). The response to the presentation was overwhelming and beyond all expectations. The response was so good that people started demanding a presentation in a book format. Hence I have created a book which contains the slides of the presentation and am presenting it before you.

કોઈનું નામ લીધા વગર હું, દરેક વ્યક્તિનો આભારી છું કે જેમણે ઓનલાઈન ગ્રુપ માં ભાગ લીધો, જેમણે પોતાના મંતવ્યો રજુ કર્યા, મને સંશોધન માટે સામગ્રી મોકલાવવી અને ધર્મના આ ભગીરથ કાર્યમાં મને સાથ આપ્યો. સમાજના સાધારણ લોકોના હિત માટે કાર્ય કરવાવાળા દરેક લોકોનો આભાર વ્યક્ત કરું છું. આવા દરેસ્ક વર્ગના લોકોના સાથ વગર આ અંદોલનને આવડી મોટી સફળતા ના મળી હોત અને જેના કારણે આજે આપણે આ અંદોલનને "રીયલ પરીદાર આંદોલન" તરીકે ઓળખીયે છીએ.

I sincerely thank all people (without naming anybody) for participating in the online group, giving suggestions, forwarding research material and supporting this noble cause for the benefit of the ordinary people of our Samaj. Without the help and support of people from the ground, this movement would not have been so successful and would not have been eligible to be called a "Real Patidar Movement".

મને ખુબજ ખુશી થાય છે કે મારા અથાગ અને લાંબા પ્રયાસના કારણે લોકોને અને સમાજના નેતાઓને સાચા માર્ગે પગલાં લેવામાં મદદ મળી છે, તેમજ હિમ્મત અને પ્રેરણાની અનુભૂતિ થઈ છે. તેમજ આજ આધુનિક યુગની આધુનિક તકનીકનો સમાજમાટે સદુપયોગ કરી શક્યો છું. ઘણા લોકો જેણે કોમ્પુટર કે ઈન્ટરનેટની જાણકારી નોતી, તેવા લોકો ઈમૈલ વાંચતા થઈ ગયા. તેમાંથી અમુક લોકોતો ઈમૈલ લખતાં પણ થઈ ગયા. આવા નાના મોટા ઘણા ફાયદાઓ, ધીરે ધીરે, સમય જતા, આપણી સમક્ષ આવશે, તેમાં બેમત નથી. મને અંતઃપૂર્વક ખાતરી છે કે આ ભગીરથ કાર્ય માટે લોકોનો સાથ, સહકાર અને પ્રોત્સાહન

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મળતો રહેશે. એમજ મને ખાતરી છે કે આ અંદોલનમાં હજી ઘણા લોકો શામેલ થશે અને એક બજાના સંપર્કમાં આવાનો ફાયદો જરૂર લેશે.

I am personally extremely happy that my long and hard efforts have been fruitful in guiding, inspiring and instrumenting by the people and the leaders of the Samaj to take the steps in right direction. Also I am equally happy to note that I have been successfully able to make use of latest technology, the information technology, for the benefit of the ordinary people of our Samaj. Many people who were completely computer illiterate, started following the emails. Some of them actually learnt and started sending emails. Many such benefits will come to light in due course. Surely, the benefit of this movement is multifold, with a huge potential ahead. I am confident of getting more and more support and encouragement for this noble cause. Equally I am confident that many more people will join the movement and reap its benefits.

છેલ્લે આપણે એક વાત ધ્યાનમાં રાખીએ કે... આ સંઘર્ષ પુરો નથી થયો. સંઘર્ષ ચાલું છે અને બહું લાંબા સમય સુધી ચાલશે.

Concluding, we should not forget that…. the struggle is not over. The struggle is ON and it's a long way ahead.

|| જય સનાતન ધર્મ ||

|| Jay Sanatan Dharm ||

|| જાય લક્ષ્મીનારાયણ ભગવાન ||

|| Jay Laxminarayan Bhagwan ||

૧૮-૦૫-૨૦૧૧

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History of

Satpanth or Indian Ismailism

Imamshahi faction

also known as

Pirana Satpanth / Kaka Panth

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General

This presentation is aimed at people who have limited prior knowledge of Satpanth, but want to get an overview of its history and technical aspects like its Doctrine, Fundamentals, Literature etc.

- Only for knowledge and educational purpose.
- For healthy discussion and debate.
- Excludes any religious or political propaganda or controversy.
- This presentation is based on strong supporting documents, resources and work by eminent writers.
- It also includes, to some extent, information preserved by oral tradition, in the KKP Community.
- Request to form the opinion, objectively and based on own study of the subject.
- Every attempt is made to ensure that in no way this presentation tries to make an attempt to disregard or disrespect the true Satpanth.
- In case some slides are found to be uncomfortable, request you not to consider these slides to be targeted against any religion or sect.
- The only aim of this presentation is to present the historical facts in front of people for which works of several researchers, government records etc. have been relied upon.
- At many places “Satpanth “ and “Satpanthis” words are used interchangeably. Which means at some places where “Satpanth” is mentioned, reference is actually drawn to “Satpanthis.”
- “Hindu” and “Sanatani” words are also similarly used interchangeably.

2

Stages

This presentation is divided into;

1. Stage 1: Era up to Imam Shah's death
2. Government Records and Researchers' Findings
3. Taqiyya
4. Stage 2: Post Imam Shah Era

3

1. Stage 1

Era up to Imam Shah's death

4

Topics Covered

In Stage 1, we will touch upon…

1. Roots of Satpanth
2. Role of Imam Shah
3. Propaganda of the Satpanth religion
4. Method of Conversion
5. Imams and the Divine Light
6. Sufi Guise
7. Sufi Spirit
8. Doctrine
9. Das Avatar (Satpanthi Version)
10. Literature of Satpanth – Ginans and Dua & Kalma or Prayer

5

1.1 Roots of Satpanth

A brief note…

6

Roots of Satpanth …

- After the death of Prophet Mohammed, the founder of Islam, two main sects of Islam came into existence i.e., the Shias and Sunnis.
- Shias, consider Ali, the son in law of Mohammad, as the bearer of the Divine light, which created this world and thus the incarnation of the God himself.
- This Divine light, supernaturally, passes on from father to son, in every generation. Hence one of the Ali's direct descendant would always possess this Divine Light in him, all the time.
- The person, believed to be bearing the Divine light is considered as 'Imam' of the time and hence the living incarnation or avatar of Ali, the God.
- In Ali's lineage, generation after generation, this light passes on.
- Slowly as the time passes, for reasons like internal fights, murders etc., difference of opinion caused further split in the Shia Sect.

7

… Roots of Satpanth

- Islam -> Shia -> Ismaili -> Nizari branch was founded in 1094 in Alamut (in Iran) by the Ismaili dai, Hasan-e Sabbah. The name Nizari comes from the name of Imam 'Nizar' under whom Hasan-e Sabbah worked.
- Satpanth is a branch of Nizari Ismaili Sect of Shia Muslims.
- Satpanth is dividend into two main branches;
  - The Khojas, who are followers of His Highness the Aga Khan, and
  - The Satpanthis who follow the *pirs* who are the descendants of Imam Shah. (This division is also known as *Imamshahi* and/or *Pirana Satpanth*)

8

Functioning

- The Imam used to function through his carefully appointed "Pirs" and "Dais".
- Pirs were directly appointed by the Imam. Pirs were allotted certain geographical area where his duty was to spread the religion and get new converts. Pirs were required to report to the Imam regularly.
- To take a analogy, Imam was the central authority and the Pir was the Governor of a particular area.
- Dais on other hand were people who are supposed to roam around and help Pirs in their work.
- Thus even though Imam would never leave his home, he was in full control of the affairs through a carefully designed, institution-like system in place.

9

Formation –overview …

- Pir Sadruddin, the great grand son of Pir Shams, was the real founder of the Satpanth Sect. He is buried in Uchh, Pakistan.
- His son and successor Pir Kabiruddin (Abu Qalandar Hasan Kabiruddin) carried forward the mission of his father and died in Uchh.
- Imam Shah, son of Pir Kabiruddin, was the founder of Pirana Satpanth.

10

… Formation -overview

- The movement (to form Satpanth) was started in 14th century by several Ismaili missionaries who came from Persia.
- The learned and wise missionaries, first of all took up the study of the local languages, Sanskrit, and the literature of Hinduism, which they mastered perfectly.
- By judicious combination of the tenets of Hinduism with those of Islam, *they paved the road to the latter,* facilitating the conversion of many Hindus.
- They expounded their teachings after Hindu models and standards, in versified sermons (moral teachings in paragraphs), written in slokas, in different local dialects, called *ginans* (from Sanskrit word *jnanam*), the knowledge.
- They vary in contents from pure Sufism to pure Hinduism.

11

1.2 Role of Imam Shah

Who was Imam Shah?

Was he ever appointed as 'Imam'?

What was his mission in India?

12

Role of Imam Shah …

- The word "Imam" does not refer to any "Title" or his selection to the post of "Imam". But it is short form of his full name, Imamuddin.
- Saiyyed Imam Shah (full name Imammuddin Abdur Rahim Saiyyed), born in Uchh, was just about 19 years old when his father Pir Kabiruddin died.
- Imam Shah was not in Uchh, at the hour of his father's death, but miraculously receives information and arrives just at the moment when his bier (corpse) is carried in procession.
- He learnt that his 17 elder brothers had distributed amongst themselves, the estate of his father, leaving nothing for him.
- He also learnt that Tajuddin, brother of his father, Pir Kabiruddin, was appointed as successor and thus the new Pir.

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… Role of Imam Shah …

- He stopped the procession and immediately starts demanding his "share" from his 17 brothers.
- When his brothers object to such demands, a hand of dead comes out of bier with a rosary and a piece of sugar.
- And the voice bids him to go to Persia and to demand his share from brother of his father.
- Imam shah immediately leaves for Persia, meets the Imam, but does not succeed in getting himself recognised as Pir.

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… Role of Imam Shah

- Imam shah returns to India and goes to Gujarat.
- Imam shah settles at Pirana (meaning coming of the "Pir"), near the village Girmatha. This place is also known as Imampura.
- However he continued the half completed work of his grandfather and father.
- With the help of miraculous powers, he converted many Hindus to Satpanth religion.
- He is buried at Pirana Shrine. According to the work by W. Ivanow, he died at the age of 63. He was succeeded by his son Muhammad, who is usually called either Nur Muhammad or Nar Muhammad, which imply his being an Imam.

15

1.3 Propaganda

The most effective strategy
behind ensuring the success of Ismaili missionaries

16

The Propaganda, that led the Shia Missionaries… meet with greater success in India

17

Propaganda -background

- Islam, since its beginning, always remained a proselytizing (converting people to Islam) religion, and even now has not entirely lost such tendency.
- The speed at which it spread over large countries was unparalleled in history.
- Such countries were either those people with nations of a Semitic (relating to Arabic, Hebrew etc.) stock
- In countries with a different cultural outlook, as in Europe, India and China, Islam had very little success and only centuries of domination permitted it to make some headway.

18

Propaganda -Obstacles

- Let us look at the obstacles faced by Islam in countries which has cultural outlook different from Arabic culture.
  1. The new convert had to switch his religious life to the new ideas expressed in a difficult foreign language, adopt foreign standards, ideals and so forth.
  2. In a caste based social system in India, an individual being nothing without his caste connections, the only method that could work was mass conversion. Not of individuals, but of whole castes.
- Because on non-realisation of above idea, that Islam met with less success in India, than in other countries.
- By sound and clever reasoning, the Nizari Ismaili missionaries devised some methods which helped them to overcome such local obstacles.

19

Solutions to obstacles …

- Such conversion methods depended on two principles
  1. One was their bold tactics in ***separating the meaning and spirit of Islam from its hard Arabic shell***.
  2. Other was ***concentration of efforts*** on few definite castes, or those strata of the depressed classes in which the caste hold was weaker than in higher ones.
- *They explained the high ideals of Islam in the familiar terms of ancestral religion and culture of the new converts, Hinduism*
- To the Islamic religious nucleus are added all sorts of the original Hindu taboos, customs, restrictions, prejudices etc., of which Hindu life is so full.

20

… Solutions to obstacles …

- Mass conversion substantially differs in nature from individual cases. Peer group pressure also helps complete the mass conversion process.
- In order to convince the masses, stories were said of how a saint worked a miracle which, by its super naturality, at once convinced either one or many unbelievers.
- And thus, the new converts *gave up all their objections*, and *instantly* became *sincere and devout followers* of the "truer" religion, ('Satpanth') as preached by the saint.

21

… Solutions to obstacles …

- For an intended convert, the new religion what has presented a great attraction, the "supernatural element" (as referred in the stories) played the part of an accelerating factor, shedding the remaining doubts.
- It was the effort to make *Islam recognised as the religion of the final period, Kaliyug*.
- In line with the propaganda of mixing Hindu tenets with Islam, *Ali Talib, the first Imam*, was introduced as the expected *Tenth Avatar of the Deity*.
- Similarly, while retaining his Ismaili affiliation the Imam was, (from the very beginning) considered to be a manifestation (avatar) of Vishnu and often referred as Narayan and Nishkalanki Avatar.

22

… Solutions to obstacles

- The Koran, was presented as the last Ved (Atharv Ved), cancelling and abrogating the former scriptures.
- On the other hand continued with the same Hindu tradition of periodical Divine revelation.
- The story is extended to say that Ali Talib, the 10th Avatar, was not any ordinary legendary religious hero, who came upon the historical stage, performed his miracles and disappeared.
- He was, so-to-speak, ***"continued"*** *in his successor-Imams, the manifestations of the same Divine Substance.*

23

Propaganda… Sync with orthodox Islam

Whether the aforesaid Propaganda, introduced a new religion?

Was the propaganda in sync with the orthodox Islam?

24

Sync with orthodox Islam …

The propaganda adopted above, was completely in sync with tenets of Islam.

- As is well-known, Islam itself from its inception favoured historico-philosophic theories depicting the Divine Revelation as a *single process.*
- It started with first man, Adam, who was the same time the first great prophet, the Apostle of God.
- In circles, inclined to a compromise with the local ideas and conditions, a theory was commonly favoured, according to which those whom the Hindus regarded as their gods or great saints were, in fact, some of those ancient prophets of God sent to their country.

25

… Sync with orthodox Islam …

- They brought the matter a step further by proclaiming Islam the crowning phase of the whole development of Hinduism.
- According to them, the Koran, was the last and final Ved, (Atharv Ved).
- Thus completing, abrogating and superseding the earlier revelation.
- *In this theory Hinduism was merely a preparatory phase, just as Christianity, Judaism, etc., in the revelation of the only True Religion, Satpanth.*

26

… Sync with orthodox Islam

- Thus, from a purely Islamic view point the method of bridging the difference between Islam and Hinduism adopted by Ismaili missionaries was perfectly correct, in no way conflicting with orthodox ideas.
- In short, the propaganda was designed in a way to make sure Hindus loose faith on their religious fundamentals, corrupt their religious practices.
- Thus to lead Hindus in a way that they ultimately walk on path leading towards Islam.

27

References …

- Ishtiaq Husain Qureshi writes in "The Muslim Community of the Indo-Pakistan Subcontinent" (Karachi, 1977, pp. 41-2) that,, “There are several instances on record where an Ismaili missionary posed as a Brahmin or a Hindu priest and instead of flatly contradicting the doctrine of the faith, he sought to subvert, he confessed its basic assumptions and introduced some of Ismaili beliefs in a disguised form and thus slowly and gradually paved the way for total conversion.”
- Lack of total adherence has never worried the Ismailis, because they are fully confident that the convert will ultimately accept the faith fully.

28

… References

- Ali Ahmad Brohi says in "History of Tombstones" (Hyderabad, 1987, pp. 133-4) that, "Anyone who embraced Ismaili dawa was free to practice his traditional cult and even retain his previous names, caste, identity with the additional declaration of faith in Imam and veneration for Pirs and descendants of Ali. By the adoption of such liberal attitude a great many powerful tribes, such as Langah, Soomras and Lohanas, were attracted to the Ismaili Satpanth."

29

1.4 Method of Conversion

What was the method adopted by…
Pir Sadruddin, the founder of Satpanth

30

Method of Pir Sadruddin's mission

- Muhammad Umar writes in **"Islam in Northern India"** (Aligarh, 1993, p. 371) that, "Perhaps one factor which greatly contributed to the popularity of Islam among the Hindus was that the Muslim mystics did not ask the newly converted Hindu to renounce their former customs and rituals. They presumed that the converts themselves would renounce the un-Islamic practices in due course. As such we find references about the Hindus, who had embraced Islam but still practicing the traditional beliefs and customs even after conversion."
- Likewise, it ensues from the kernel of the ginans and traditions that the landmark of Pir Sadruddin's mission was the gradual conversion into at least **three processes**. The method he employed was based on a special missionary framework.

31

Method of Pir Sadruddin's mission Stage 1: Embryonic stage

- The disciples were given the ethical and moral teachings with a simple understanding of the Satpanth (true path). Local symbolic terms in native dialects were employed in the sermons and ginans, such as alakh nirinjan (Ineffable God), guru bharma (Muhammad), nar naklank (Ali), nar (Imam), guru/gur (Pir), harijan (devotees), gat (assembly), gat ganga (prayer-hall), gatpat (holy water), jaap (invocation) etc.
- Special ginans were composed with supreme skill in the languages of the country folk for the disciples, providing them the flavour of the traditional bhajan(song), wherein Pir Sadruddin identified himself with the appellations of Gur Sahodeva and Gur Harishchandra.
- The emphasis was placed on making the transition from Hinduism to Islam as easy and as smooth as possible.

32

Method of Pir Sadruddin's mission Stage 2: Mid stage

- In the second stage, the disciples were entrusted the solemn word (guru mantra, or sat shabd) to mutter it privately on every midnight.
- The disciples were imparted that the tenth incarnation of Vishnu was manifested at salmal deep (Arabia) as naklank (Ali), who was then in the dress of Shri Salam Shah (Imam Islam Shah), residing at Irak Khand(Iran).
- In summary, the new converts saw in Satpanth a completion of their old faith, and through this orientation, they also found Prophet Muhammad and Imam Ali coherence in their own tradition.

33

Method of Pir Sadruddin's mission Stage 3: Conversion stage

- Emphasis was continued to be given in getting absorbed in meditation.
- Pir Sadruddin then began to censure the new converts for their Hindu rites, condemning under logical expressions, such as caste distinction, idol-worship, ritual bathing, the authority of the six schools of Hindu philosophy, and the traditions of asceticism (“sanyas”) and abstraction (“tyag”) from the world.
- Pir Sadruddin indeed islamized the faith of the people mildly and never hampered in their culture, and the Hindus in masses absorbed the best of Islamic thought more Indian than foreign in character.

34

Conversion Formula

Bombay High Court findings in the famous 1866 Aga Khan Case.

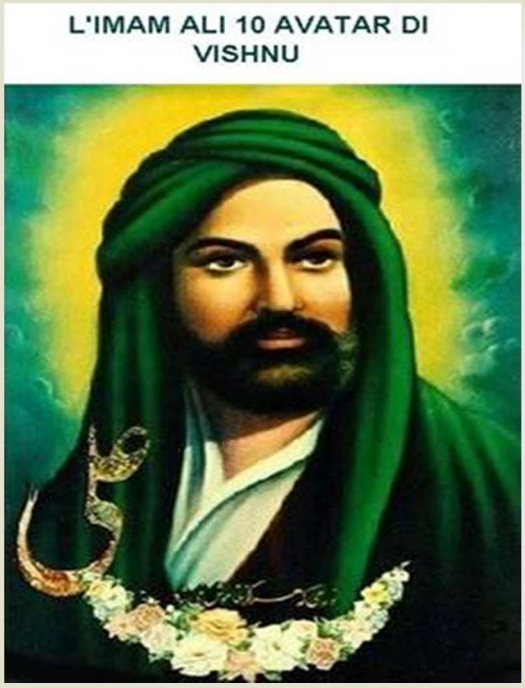
- Ismaili Dais were instructed how to convert. E.g, "If it be a Christian, he hopes to 'bring over' he must expatiate on the obstinacy of the Jews and ignorance of the Mussalmans, must profess the reverence for all the chief articles of the Christian creed, but gently hint that they are symbolic and point to a deeper meaning to which the Ismaili system alone can supply the key. He may suggest that the Christians have somewhat misinterpreted the doctrine of the paraclete. That a Paraclete, then is, and that it is to this the true Paraclete - that the Dai or Missionary would lead his enquiring friend".
- Similarly, for a Jew target, he must speak against Christians and Muslims, win his confidence, and slowly say that "messiah" will come, and he is none other than Ali.
- **In the nut shell: The idea was to start preaching the religion of the target person, mix and win his confidence. Then slowly suggest him that what ever his religion teaches is just symbolic. The true God is Ali and true religion is Shia Muslim.**

35

1.5 Concept of Imams & Divine Light

Concept of line of Imams, the living avatar of Lord Vishnu
Divine Light (a.k.a. Akhand Jyot), the source of universe

36



Imam Ali, the 10th Avtaar of Vishnu

This picture is obtained from an Italian website: http://www.tradizionesacra.it/imamali-krishna-vishnu.htm

37

Imams & Divine Light …

- Originally in Islam (including Ismailism), emphasis was that the Prophet and the Imams, though chosen by God for such an all-important mission, were, nevertheless, ordinary mortal men.
- Differing from other ordinary men, by their superior intellects only.
- This super natural intellect at later times became more and more divinized and under the influence of various philosophical and mystical theories became a kind of Divine Light.

38

… Imams & Divine Light …

- The way Pirana Satpanthis changed the name of Khana (Jamat Khana) to Jyoti Mandir, this Islami "Nur's name was also changed to "Akhand Jyot". Hence the Akhand Jyot lit in a Satpanthi Mandir is actually the "Islami Nur". There is no real Hindu connection to it.
- Being Divine, this substance, manifested in the Prophet and the Imams, was thus imperishable and eternal, and the theory was developed that it always remains in one particular line of the first Imam's descendants, supernaturally transferred from the father to the son.
- An uninterrupted line of Imams must not only be in existence now, and in the future, but also must have been in existence ever since the creation of the world and even before it.

39

… Imams & Divine Light

- Therefore the followers believe that the same force which constitutes Imamiyat, was responsible for the creation of the Universe and thus that the first Imam, Ali, and after him the Imams in general, were identical with the Creator, the GOD.
- Thus, logically enough, in the terms of the Hindu theogony, 'Ali' is the continuation of the line of Avatars, i.e., visible manifestations of the Deity, the Creator, the GOD.

40

1.6 Sufi Guise

Adoption of principles of Sufism

41

Sufi Guise …

- Satpanth literature consists of, authors giving vent to their feelings on general matters, moral ideas and so forth, *adopting the Sufi manner of expression* as a ready model.
- And then entering into the spirit of Sufi symbolism, they would either internally or not, *smuggle* their *prohibited* (pertaining to Islam) ideas in a *symbolic form*.
- The immense difficulty in dealing with such unconventionalised relics of sect lies in the necessity of knowing beforehand what is the aim of the author and to what they allude.

42

… Sufi Guise

- Sufi guise was successfully used even in ordinary life by Sapanth *pirs*.
- Even today "Shams Tabrez", as they call *pir* Shams in Multan, Hasan Darya (Hasan Kabiruddin) and Haji Sadar Shah (*pir* Sadruddin) near Uchh, all are revered as Sufi *pirs*.
- Imam Shah of Pirana is also branded as Sufi Pir

43

1.7 Sufi Spirit

Effects of Advantages and Disadvantages of Sufi spirit

44

Sufi Spirit…

- Sufi spirit never laid stress on the outward appearance. It always gave importance in following its preaching.
- Laying stress on the moral and spiritual moments in religious life, the sufi spirit of pirs did not attach special importance to the forms of outward piety.
- This was as asset and at the same time a danger.
- Non-insistence on reciting the daily prayers etc., made conversion of Hindus much easier.
- **But absence of outward signs of connection with Islam, offered a great possibility of Hinduism to hold them within its fold.**

45

…Sufi Spirit

- For this reason those converts who remained faithful to the original Ismaili doctrine, the Khojas, could evolutionize towards purer forms of Islam, gradually giving up their original Hindu psychology and practices.
- **But those who sided with Imamshahi pirs, (after the split) were bound to yield to the continuous pressure of Hinduism and to shift further and further away from Islam.**
- The important point is that due to absence of outwardly connection with Islam, the followers tend to drift towards Hinduism.
- In the slides to come, we will see that, by using taqiyya, how Satpanth used this point to its favour and survive itself in difficult times.

46

1.8 Doctrine

A brief overview of the doctrine of Satpanth

47

Doctrine…

- Satpanth believes in One God, the Creator of the world. The idea is same as in the Kuran.
- But at the same time admit the theory of incarnation or avatar.
- The Divine Light (refer slides of Line of Imams & Divine Light) which is the source of life, order and consciousness of all being, becomes focused upon a certain mortal man.
- Such mortal man, remains an ordinary man as far as his body is concerned.

48

… Doctrine …

- As this substance is indivisible and cannot be partly in one place and partly in another, there must be a complete equation between him and God.
- Such Divine Man is the Imam, the direct descendant and successor of 'Ali', the son-in-law and cousin of the Prophet Muhammad.
- Imam is considered to be Divinely inspired leader of mankind and there must always be an Imam in the world.

49

… Doctrine …

- It borrows the concepts from Hindu Cosmology. Accordingly the time cycle of this world is divided into 4 yugs etc.
- Each of these Yugs are further divided into several periods during which the Creator (God) manifested himself in a certain form.
  1. First Yug, Satyug, is divided into 4 periods and avatars are Machh, Kachh, Varah, Narsingh
  2. Second, the Tretayug, into 3 periods and their avatars are Vaman, Parshuram, & Ram
  3. Third, Dwapar Yug, into 2 periods with Krishna and Buddha avatars
  4. **Last and final yug, Kaliyug into 1 period, which contains only one avatar of 'Ali'**
- In this way the 10 avatars of Hinduism are explained and in the last avatar of present times, the Kaliyug, Islam is shown to be the final religion of the human being.

50

… Doctrine …

- The fundamental idea of an avatar is the fight of the Deity against the Arch-enemy who either steals the Ved or does some other mischief.
- Thus, in Kaliyug, the Arch-enemy will make his appearance in the form of “Kalinga” and “Nakalanki Narayan” Imam will defeat him.
- Atharv Ved (the Kuran) is the designated for Kaliyug, further suggesting that all other veds are void in Kaliyug.

51

… Doctrine …

- According to the ginans, Nikalank Avatar will come from the West (a reference to the first Nizari center in Iran, at Alamut, in the Daylam region).
- His main task will be to fight against the Danavas (a category of Hindu demons) and in particular against the fiercest one, Kalinga (Kalingo) who is said to be the personification of Kali Yuga and its evils.
- The destruction of Kalingo by the Imam Mahdi is a major feature of the final Resurrection which brings the Kaliyuga to an end.
- Then the Lord will wed Visav Kunvari or the Virgin Earth, viewed as a symbol of the converted community.
- The place where the Lord will marry Virgin earth is said to be at Pirana (called as Kunvarika Kshetra), the place where Imam Shah is burried.

54

… Doctrine …

- Kalinga is portrayed as a real demon-king whose pious wife Surja Rani (a figure absent in Kalki Purana) has been converted to the "truth path" (Satpanth, Nizari Ismailism).
- The faithful who will be saved - if they perform their duties - are members of a secret tradition and are referred to as Rishis (Rikhs, Rikhisars) and Momins.
- 12 Crore people will achive “Moksha” and will follow the Lord to Amrapuri, the eternal heaven, where only True Satpanthis will be allowed to enter.

55

… Doctrine …

- While the faithful (rikhisar, momin) will rule for many centuries, the lord (swami raja) will write the account of all deeds and accordingly reward or punish all men and women.
- It is obvious that a number of themes and terminologies have been drawn from Hindu mythology (whether from the Kalki Purana or from other texts such as the Bhagavata Purana)
- But, as was customary in the Nizari tradition of the Subcontinent, they were reworked into somewhat different patterns in order to be in conformity with the Ismaili ideology.

56

… Doctrine …

- Besides, indigenous terminologies were used parallel, with Islamic denominations. For instance Nikalank Avatar was also called the Mahdi and Qaim, Swami Raja (the Lord) Shah, Rikihisar (the faithful) Momins, etc.
- The army of the Lord comprises Hindu mythological characters as well as Islamic figures.
- Among the former one finds heroes of the Mahabharata such as the five Pandavas, Kunti and Draupadi, and other famous mythological characters such as the king Harishcandra or the demon-devotee Prahlad.

57

… Doctrine

- Among the duties to be performed by the faithful to avoid the terrible punishments the central role is played by;
  - the partaking of consecrated water referred to as Paval, as well as
  - the payment of the tithe known as Dasondh (the religious tax).
- The eschatological and messianic texts transmitted by the Indian Nizaris inspiration has been drawn both from the Hindu Epic and Puranic lore and from the Ismaili heritage, but that it is ultimately the Ismaili philosophy that gives to the theme its main tone and direction.

58

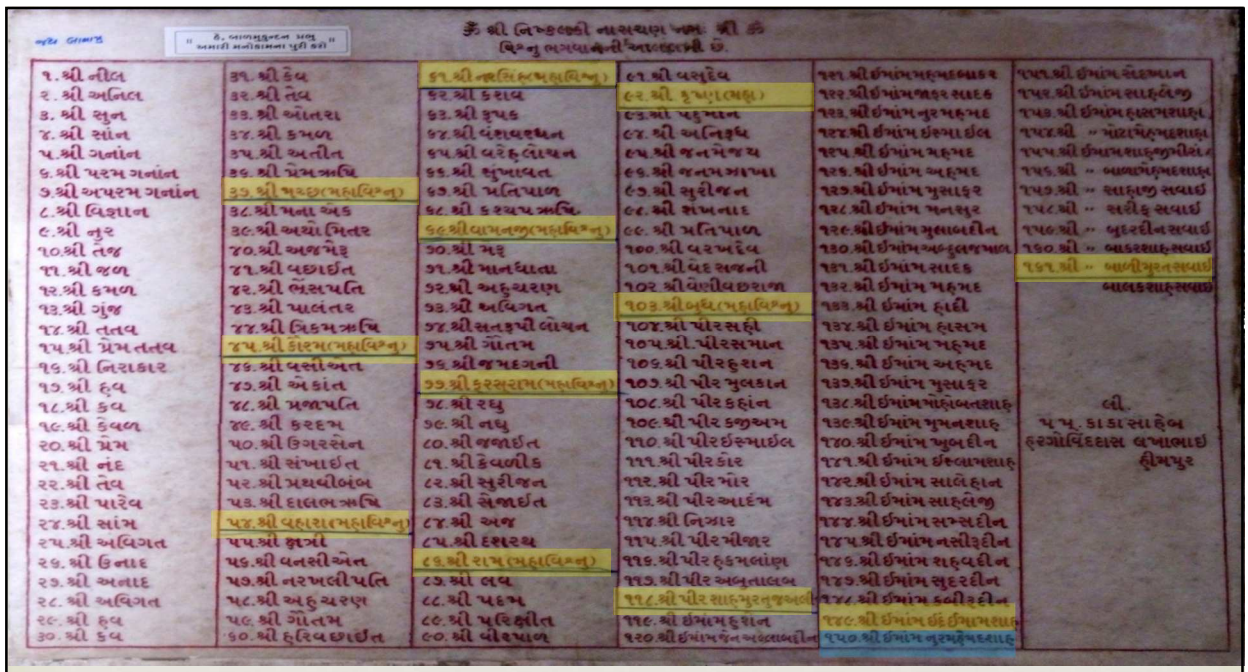
https://archive.org/details/bk050/page/n53/mode/1up

1.9 Das Avatar

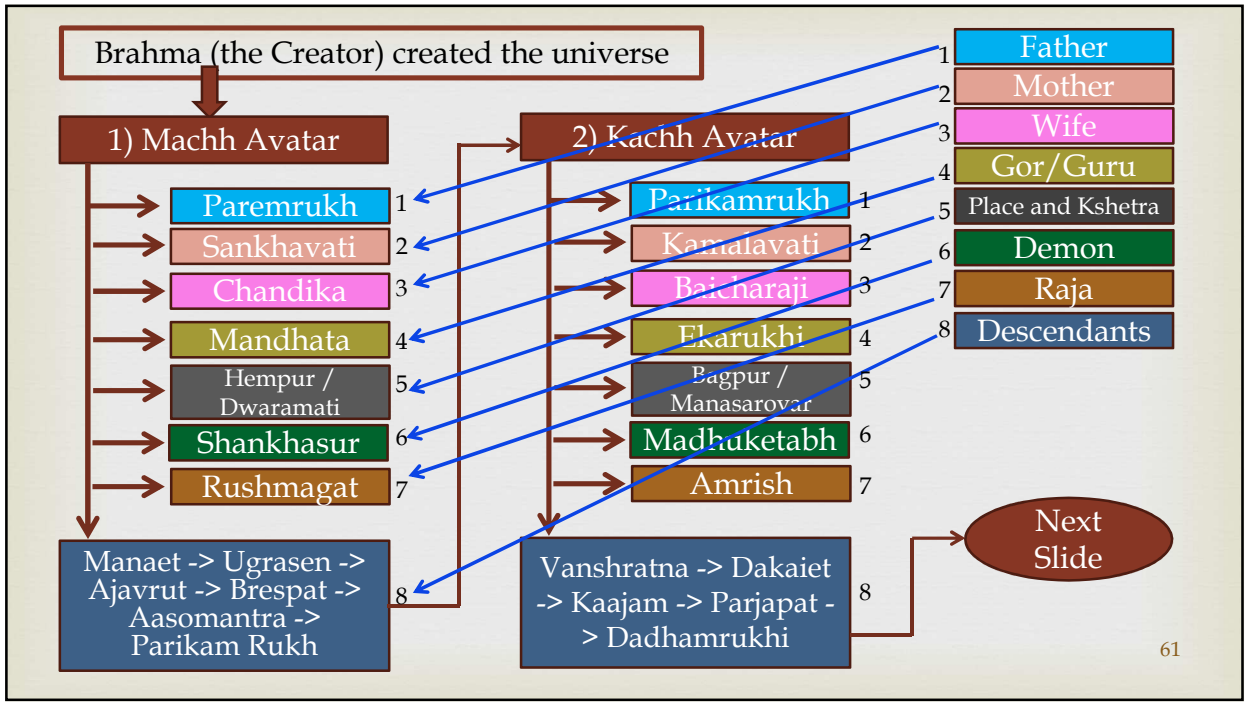
(Satpanthi Version)

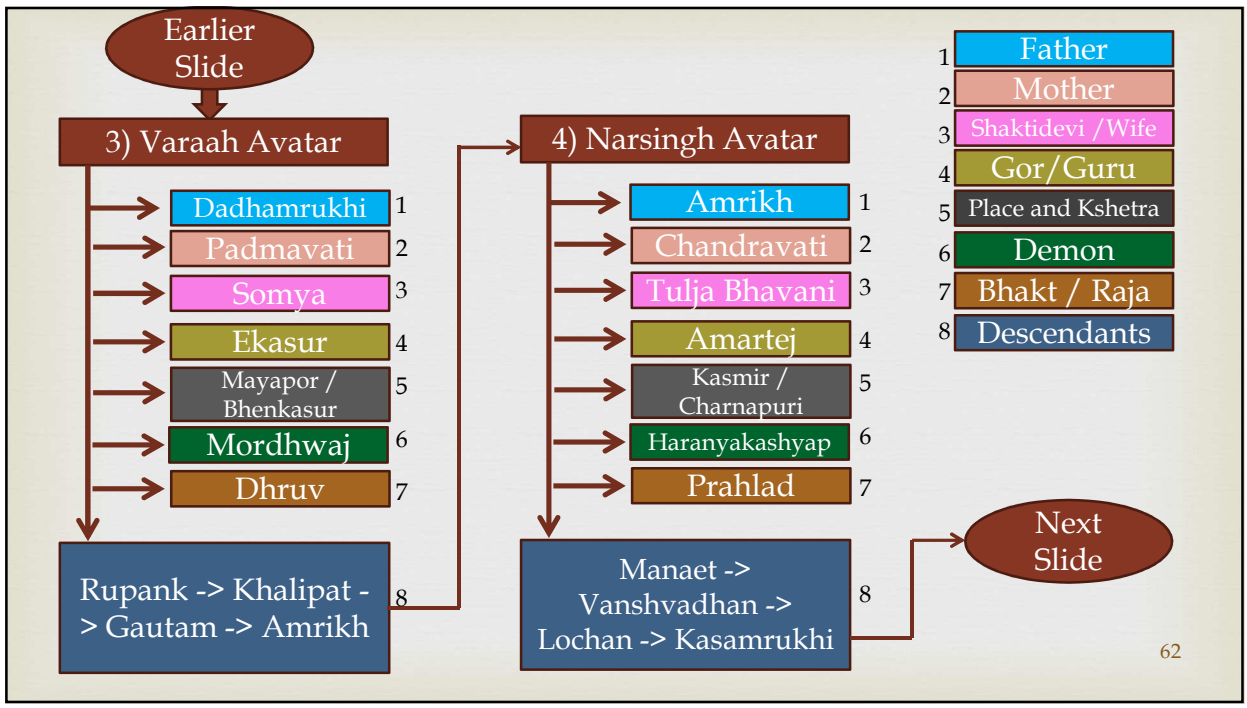
Some reasons why outwardly Hindu appearance of
Satpanthi Das Avatar
has no connection with actual
Hindu Das Avatar

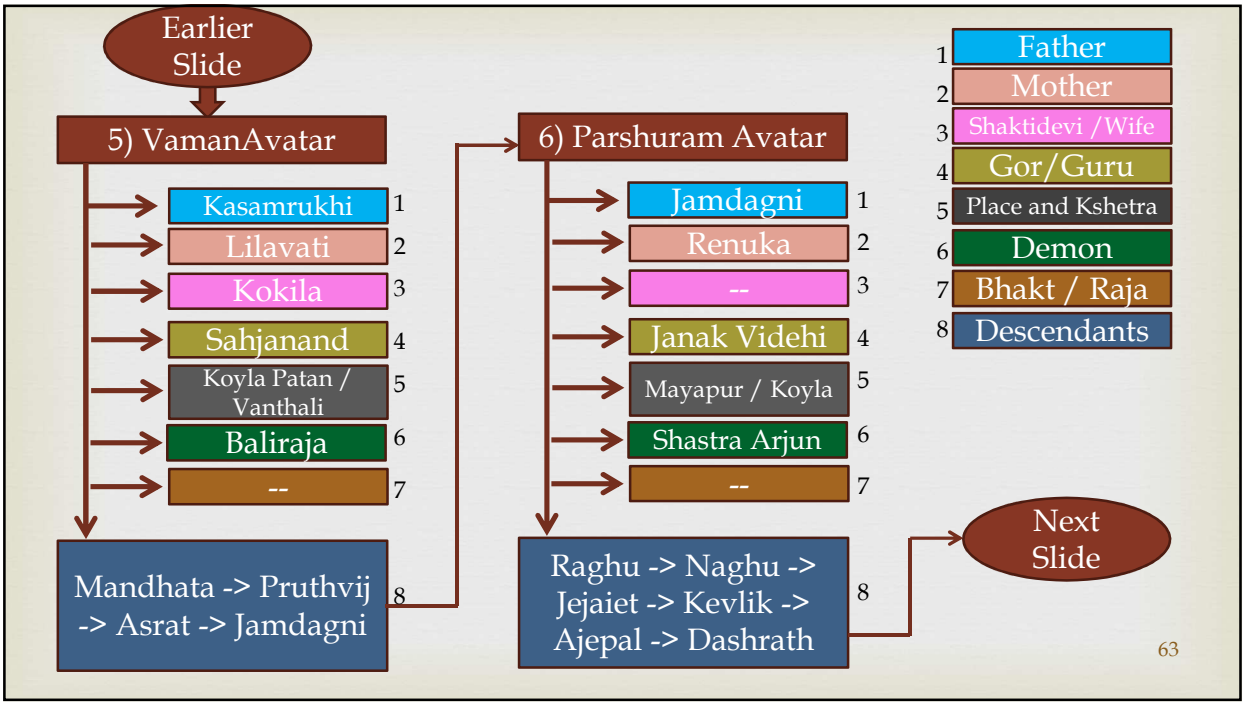
59

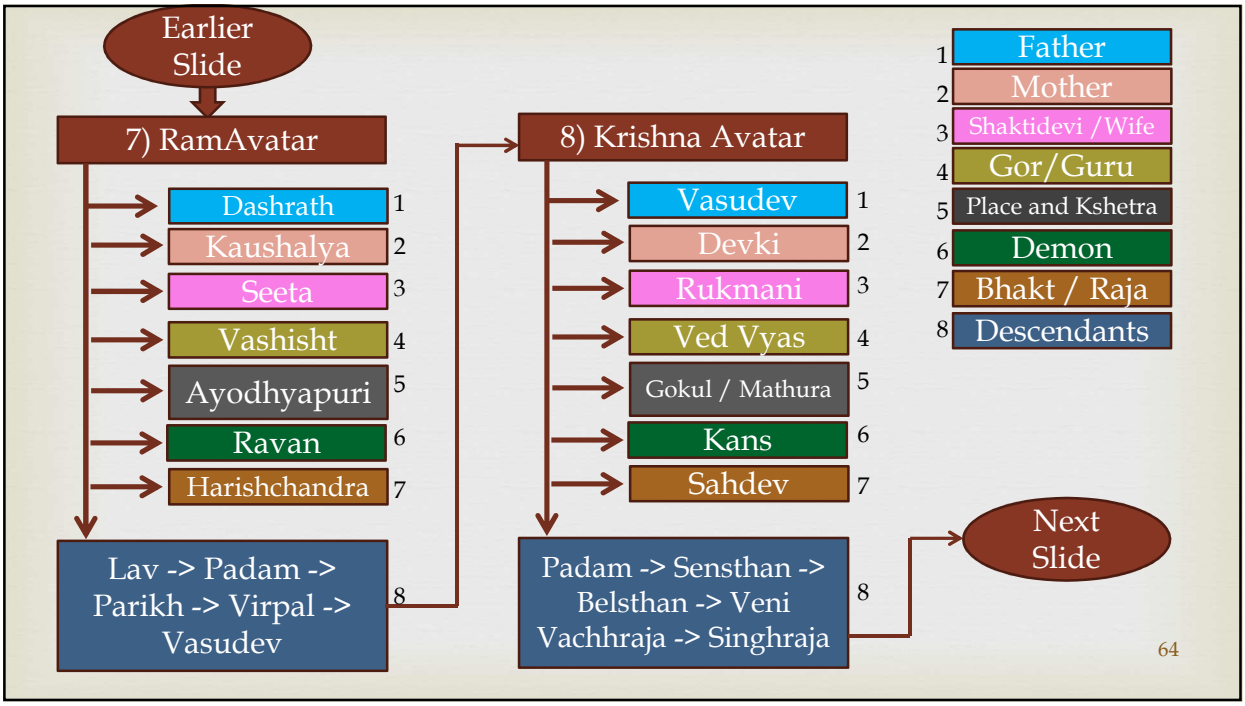


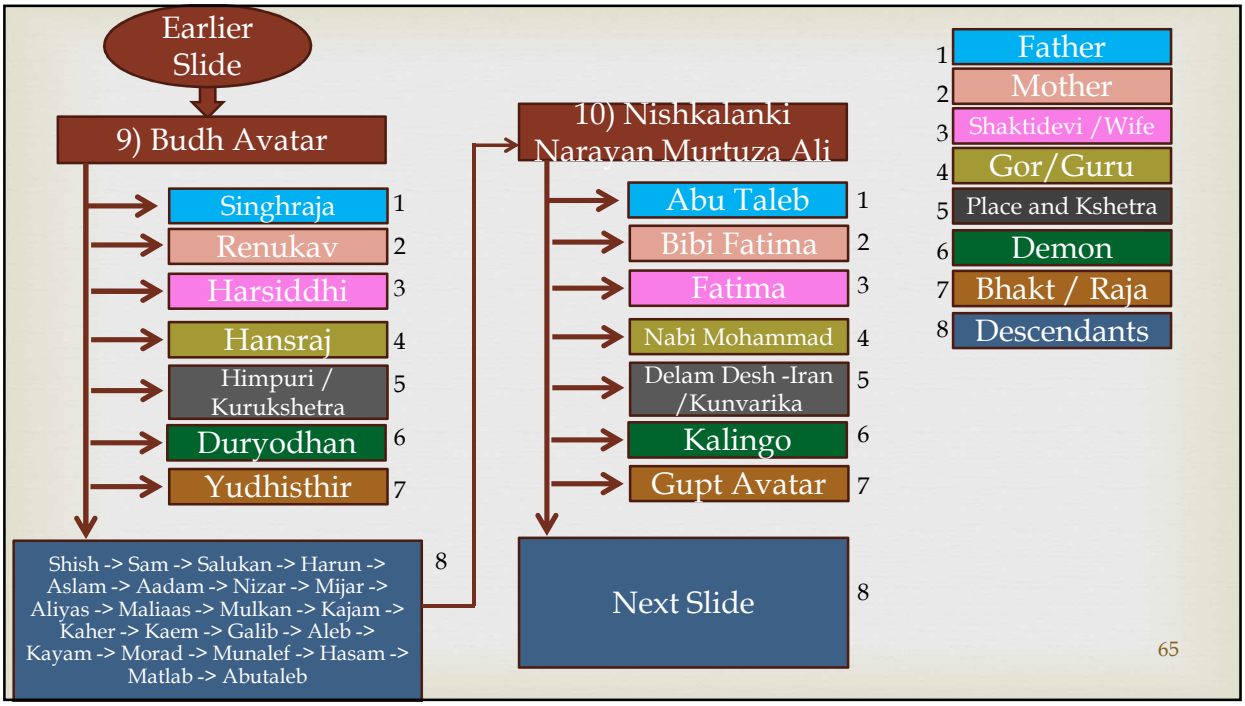
Stone carvings showing the Avatars of Lord Vishnu (as per Satpanth)

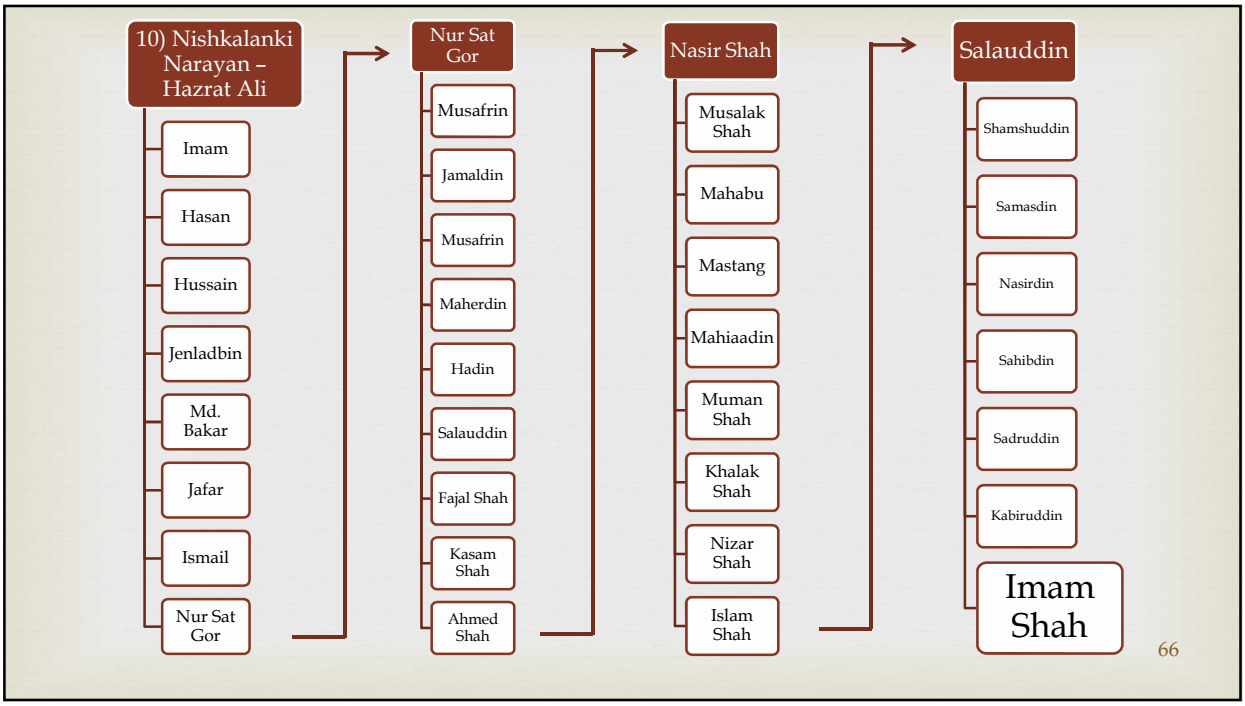

Brahma (the Creator) created the universe
1) Machh Avatar
Paremrukh 1
Sankhavati 2
Chandika 3
Mandhata 4
Hempur / Dwaramati 5
Shankhasur 6
Rushmagat 7
Manaet -> Ugrasen -> Ajavrut -> Brespat -> Aasomantra -> Parikam Rukh 8
2) Kachh Avatar
Parikamrukh 1
Kamalavati 2
Baicharaji 3
Ekarukhi 4
Bagpur / Manasarovar 5
Madhuketabh 6
Amrish 7
Vanshratna -> Dakaiet -> Kaajam -> Parjapat -> Dadhamrukhi 8
Next Slide
1 Father
2 Mother
3 Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Raja
8 Descendants
61


Earlier Slide
3) Varaah Avatar
Dadhamrukhi 1
Padmavati 2
Somya 3
Ekasur 4
Mayapor / Bhenkasur 5
Mordhwaj 6
Dhruv 7
Rupank -> Khalipat -> Gautam -> Amrikh 8
4) Narsingh Avatar
Amrikh 1
Chandravati 2
Tulja Bhavani 3
Amartej 4
Kasmir / Charnapuri 5
Haranyakashyap 6
Prahlad 7
Manaet -> Vanshvadhan -> Lochan -> Kasamrukhi 8
Next Slide
1 Father
2 Mother
3 Shaktidevi /Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
62


Earlier Slide
5) VamanAvatar
Kasamrukhi 1
Lilavati 2
Kokila 3
Sahjanand 4
Koyla Patan / Vanthali 5
Baliraja 6
-- 7
Mandhata -> Pruthvij -> Asrat -> Jamdagni 8
6) Parshuram Avatar
Jamdagni 1
Renuka 2
-- 3
Janak Videhi 4
Mayapur / Koyla 5
Shastra Arjun 6
-- 7
Raghu -> Naghu -> Jejaiet -> Kevlik -> Ajepal -> Dashrath 8
Next Slide
1 Father
2 Mother
3 Shaktidevi /Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
63


Earlier Slide
7) RamAvatar
Dashrath 1
Kaushalya 2
Seeta 3
Vashisht 4
Ayodhyapuri 5
Ravan 6
Harishchandra 7
Lav -> Padam -> Parikh -> Virpal -> Vasudev 8
8) Krishna Avatar
Vasudev 1
Devki 2
Rukmani 3
Ved Vyas 4
Gokul / Mathura 5
Kans 6
Sahdev 7
Padam -> Sensthan -> Belsthan -> Veni Vachhraja -> Singhraja 8
Next Slide
1 Father
2 Mother
3 Shaktidevi /Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
64


Earlier Slide
9) Budh Avatar
Singhraja 1
Renukav 2
Harsiddhi 3
Hansraj 4
Himpuri / Kurukshetra 5
Duryodhan 6
Yudhisthir 7
Shish -> Sam -> Salukan -> Harun -> Aslam -> Aadam -> Nizar -> Mijar -> Aliyas -> Maliaas -> Mulkan -> Kajam -> Kaher -> Kaem -> Galib -> Aleb -> Kayam -> Morad -> Munalef -> Hasam -> Matlab -> Abutaleb 8
10) Nishkalanki Narayan Murtuza Ali
Abu Taleb 1
Bibi Fatima 2
Fatima 3
Nabi Mohammad 4
Delam Desh -Iran /Kunvarika 5
Kalingo 6
Gupt Avatar 7
Next Slide 8
1 Father
2 Mother
3 Shaktidevi /Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
65


10) Nishkalanki Narayan – Hazrat Ali
Imam
Hasan
Hussain
Jenladbin
Md. Bakar
Jafar
Ismail
Nur Sat Gor
Nur Sat Gor
Musafrin
Jamaldin
Musafrin
Maherdin
Hadin
Salauddin
Fajal Shah
Kasam Shah
Ahmed Shah
Nasir Shah
Musalak Shah
Mahabu
Mastang
Mahiaadin
Muman Shah
Khalak Shah
Nizar Shah
Islam Shah
Salauddin
Shamshuddin
Samasdin
Nasirdin
Sahibdin
Sadruddin
Kabiruddin
Imam Shah
66

Main points worth noting from above slides…

Let us note some important points from the above slides;

1. A continuous single chain of descendants is maintained from the Gods first avatar till the last avatar.
2. In other words, God has manifested only in one particular line of descendants.
3. According to Satpanth this line of descendants is called "Harivansh" (Please make a special note of this "Harivansh" System)
4. God took all first 9 avatars in India.
5. Last and 10th avatar is already taken, in some place in Iran. Any Hindu will find it as very strange.
6. According to Hindu Das Avatar, 10th Avatar will happen only at the end of Kaliyug. But in Satpanthi Das Avatar, the God has already incarnated the 10th avatar.

67

…Main points worth noting from above slide

7. Hazrat Ali, the son in law of Prophet Mohammad, the founder of Islam, is the 10th Avatar. He is also the first Imam
8. Because of limitation of a Mortal men, the God keeps manifesting in one particular line of first Imam's descendants.
9. This line is shown to be extended to the Imam Shah and Nar Muhammad Shah, suggesting Nar Muhammad Shah was (during his times) the living avatar of God Vishnu.

68

Let us now, lift the outwardly 'Hindu veil' from the story of Das Avatar, as professed in Satpanth

69

Lifting the veil …

- Fish (Machh), the first avatar's descendants are humans and then Tortoise (Kachh) again humans and then a Boar/Pig (Varah) later again humans and then Lion (Narsingh).
- In Hinduism, we know that in Narsingh Avatar, there were no father and mother of Lord Narsingh. When famous Prahlad was asked by his father to hug the red hot iron pillar, lord tore the pillar apart and took the Narsingh Avatar. The Lord was not born, he just appeared.
- The story of father and mother of Narsingh avatar is not there anywhere in Hindu literature.

70

… Lifting the veil …

- Further Lions descendants are once again humans.
- We all know Lord Parshuram never married (*akhand brahmachari)*. However as per Satpanthi Das Avatar he is married and has descendants also. According to Hinduism, Lord Vishnu took Parshuram Avatar during the time of Ram Avatar. However, according to Satpanthi Das Avatar, Ram was born in the 7th generation of Parshuram.
- For Hindus, this is totally false and cooked up story.
- Next avatar is of Lord Ram.
- We know Parshuram was Brahman, then how did Lord Ram, a suryavanshi, take birth in his lineage.

71

… Lifting the veil …

- Further, Satpanthi Das Avatar says Ram killed Ravan and uplifted Raja Harish Chandra.
- We all know great stories of Lord Ram and Raja Harish Chandra. Both the stories are not related to each other. Then from where the connections were borrowed?
- Next Avatar is of Lord Krishna in the lineage of Lord Ram.
- According to Hindu mythology, Lord Krishna was *Chandravanshi* and Lord Ram was *Suryavanshi*. This suggests that Lord Krishna and Lord Ram were not from same lineage.
- Again a grave mistake by the Ismaili missionaries.

72

… Lifting the veil …

- It goes on further to suggest that Lord Krishna was succeeded by Paduman then by Sesthan, Belsthan etc.
- But Paduman's son Anirudh is completely missed out. Surely grave mistakes here too.
- Budh avatar happened in the 8th generation of lord Krishna. But we all know that the time gap between these two avatars is about 2500 years. Normally 8 generations would cover a time span of about 200 to 300 years. But there the gap is about 2500 years. This also proves that the story of Budh Avatar (as per Satpanth) is not in line with the actual Budh avatar.
- The Das avatar mentions that Lord Budh killed Duryodhan. Even if we believe it to be true, for the sake of argument, then how come Lord Budh take avatar to kill Duryodhan in the 8th generation after Krishna? We know Duryodhan was killed while Lord Krishna was alive.

73

… Lifting the veil

- The Das Avatar also mentions that the Lord in Budh advised Pandavas to slaughter the holy cow and complete the "Gau Medh Yagya".
- Whole world knows for the slogan of "Ahinsa Parmodharm" was given by Lord Buddha. Then how come, he would ask Pandavas to kill an animal, that too the holy cow.
- The whole story of Lord Buddha with Pandavas, based on which Satpanth doctrine is positioned, do not find any place in the literature of Hinduism.
- Further, Lord Buddha's lineage is said to have been extended amongst Muslims.
- Vishnu's so called 10 avatar, 'Ali' is presented as descendant of Lord Buddha. What a lie… for Hindus.

74

When all previous 9 avatars were taken amongst Hindus in India, what is the reason behind taking of the 10th avatar amongst Muslims in Iran

75

Why 10th Avatar in Muslims …

- Anticipating that Hindus would question the basis behind 10th Avatar amongst Muslims, whereas all previous 9 Avatars were amongst Hindus.
- Justification was kept ready by way of a baseless, false and cooked up story as follows.
- After the end of the Mahabharata war, in which Pandavas, with the advice of Lord Krishna by way of Gita, killed their brethren, the Kauravas, they become sinful.

76

… Why 10th Avatar in Muslims

- However, Brahmins did not understand this and held that Pandavas have committed sin in the Mahabharata yudh and hence they need to compensate by doing a "Rajsuya Yagya". (as per Pir Sadruddin)
- Lord Krishna being annoyed by the fact that in spite of having preached the high lessons of Gita, the Pandavas chose to ignore Lord Krishna and follow what ignorant Brahmans had to say.
- **Hence Lord Krishna declared that though he was to take 10th avatar amongst Hindus, but now he will take the 10th avatar amongst Muslims in Arab Continent in the name of Hazrat Ali.**
- All this is imagination of Pir Sadruddin and has no basis in Hindu Literature.
- At this point of time, it will be relevant to mention that a new theory was developed, which said that because Brahmans did not understand the teachings of the holy Geeta, they erred in suggesting Raj Suya Yagya to Pandavas. Accordingly Brahmans were labeled as ignorant of true Vedas. **Hence in Satpanth, Brahmans are not entrusted to conduct their religious rituals and affairs.**

77

Attempts to falsely project Satpanth as a 'Sanatan' religion

78

Attempt to get "Sanatan" Link

A propaganda is developed to show that Satpanth is a Sanatan (one which is in existence from the time universe was created) religion. Let is see how;

- The lineage of the so called first human, the Adam and his so called sons, Sees-Sam, Shlokan etc., has been used to extend and include Murtaza Ali and Imam Shah etc. However, there is nothing to support this view.
- In this way attempt is made to mislead Satpanth religion as part of Sanatan religion.
- Further Vishnu's Formless Avatar has been shown to be as Imam Shah's son Nar Muhammad Shah.
- The only intention here seems to fool the ignorant Hindus to make them follow Satpanth religion believing it to be a Hindu religion and later slowly convert him to Muslim religion.

79

1.10 Literature

Overview of Satpanth Literature

80

No study, of any religion, is complete without studying its literature.

Literature gives insights of the functioning and the nuts and bolts of that religion.

81

Literature

- The Satpanth Literature is mainly in two forms;
  1. Ginans
  2. Duas or Prayers

83

1.10.1 Ginan Literature

Overview of Ginan Literature

84

Ginans…

- The Ginan tradition is recognised by the Satpanthis as their devotional, sacred texts, at one time the equivalent in guidance and authority for them, as indicated in their songs, to the Koran and the Vedas.
- Satpanth literature is mainly in Poetic form called Ginans (hymns) which give;
  1) Moral advice
  2) Miracle stories (with an aim pose faith on the Pirs and Imams)
  3) Legends ('*Dant Katha*') and Ecstatic poems ('*Anandlin Kavita*')
  4) Corrupting the fundamentals of Hindu faith and values, like avatars, idol worship, pilgrimage places etc., and projecting Islamic values has real.
  5) Praises Ali, the so-called Naklanki Avatar or Nishkalanki Narayan
  6) Praises the Imams and Pirs

85

… Ginans …

7) Asks its followers not to harbour any doubt on Ginans, Imams and Pirs
8) Ask the followers to blindly follow what Imams and Pirs preach
9) Things a Momin should do to attain Salvation ('Moksha')
10) Expectation from a Momin (follower) to pay Dasond and other religious taxes honestly
11) Dire consequences of not paying Dasond
12) Lastly, giving emotional warning to the follower, that if he houses any doubt in his mind, he will not get Amrapuri (one level above the heaven), but in turn will have to suffer all the pains of hell.

86

Ginans -Importance

Importance of Ginans for a Mureed (follower of Satpanth):

- Ginans are written by Pirs
- Farmans (orders) are given by Pirs or by Imams
- The Imam has said that Ginans and Farmans are one and the Same.
- Pir has often written in Ginans that these contain renderings of the Farmans of the Imam.
- Pir has often written in Ginans that these contain a summary of the Holy Quran.
- Both Ginans and Farmans are to be treasured, shared, kept in hearts and followed everyday.
- Access to Ginans and Farmans are absolutely necessary in a mureed's life as this is described as the only true path to Salvation for Ismailis.

87

Ginans –the binding factor …

- Mureeds / Momins / followers are duty bound to follow the Ginans with the help of following emotional binding factors;
  1. **Our First Duty is to Obey the *Farmans* - this is why each Ismaili needs access to them.**
     (PAHELE PAALLO TE SATGURNEE VAACHAA / પહેલે પાળો તે સતગુરુની વાચા)
  2. **Ginans are full of the divine Light (*Noor*). Without this Divine Light of knowledge, Jamats will perish.**
     (GEENAAN BOLO RE NEET ***NOOR***E BHARIYAA / ગીનાન બોલો રે નીત નૂરે ભર્યા)

88

… Ginans –the binding factor …

3. **The True Guide speaks the Words of the Divine Light, Read them.**
(JIRE VIRAA SAT PANTH SAT-E JILIYEN/
જીરે વીરા સતપથ સતએ જીલીયે)
4. **Read Ginan, those who do not Follow *Farmans*, or don't access *Farmans* have no path to Salvation.**
   - Eji ***Farmaan*** amaaro je na maanse,
     એજી ફરમાન અમારો જે નાં માનશે,
   - vali nahi maanse vaat;
     વલી નહિ માનશે વાત;
   - te tthaam kiaae nahi paamse,
     તે તથામ કિયાં નહિ પામશે,
   - nahi malse Gur-Nar ne saath
     નહિ મળશે ગુર-નર ને સાથ

89

… Ginans –the binding factor …

5. **READ knowledge of Ginans and *Farmans* and Holy Books, Pir and Imam are the same.**
6. **Obedience of *Farmans* is the only way to Salvation.**

From; MOMAN CHETAMNI

Gujarati Transliteration

- Eji Lakh chorashi to chutiae,
- Jo rahiae aapna Satguru ke ***Farman*** mahain,
- Daso(n)d dije Satguru mukhe,
- To vaso howe amrapuri mahain.

English Translation

- The only way to overcome this evolvement of 84 lakh times is
- by obeying Satgur's ***Farman***, and giving
- Dasond to Satgur.
- Verily this will ensure your place in Heaven (Amrapuri).

90

… Ginans –the binding factor

7. Obedience of *Farmans* leads to Prosperity and Salvation.
8. Prophet Muhammad taught the *Farmans* of the Imam to the servants who then prospered.
9. *Farmans* Lead to Salvation, **Questioning (editing) *Farmans* is not allowed.**
10. *Farmans* are to be obeyed, Pir obeys Imam.
11. When Imam makes a *Farman*, even if it is hard to follow, even Pir follows it.
12. Imam's words are precious, He is the supreme authority, The Followers obey His every command.
13. Follow *Farmans* to see the light of the Imam.
14. Dire Consequence of disobeying a *Farman*

91

1.10.2 Dua / Kalma or Prayer

Brief overview of Dua recited during the Prayers and Other occasions

92

Dua / Kalma…

Dua means prayer to the god on various occasions.

- In this section, we need to keep in mind that Hazrat Ali, the son-in-law of founder of Islam, Prophet Mohammad, is considered as God, by the Satpanthi. He is also called as 10th avatar or Nishkalanki Narayan and at times simply as Narayan.
- The word "Dua" comes from Islamic-Arabic connection of the religion.
- Duas are recited during performing the Satpanthi Pooja or any other religious occasion.
- The Pooja ritual is not performed by Brahmins. It is performed by a 'Mukhi' or a 'Saiyyed'
- 'Saiyyeds' are considered as their spiritual head and superior religious authority.
- Separate Dua are designated for each occasion from the time of Birth of a child, its embracing the new religion, till the burial of the dead

93

… Dua / Kalma …

- There are separate Duas for various occasions, like;
  1) Performing "Dev Stapana Mandan" before performing any ritual
  2) "Tauba" (Repentance / Remorse ones regrettable past) to Mukhi (No Brahmans, they are considered to be ignorant of true religion)
  3) While applying "Dhupa" and "Loban" to "Kalash" of the Pooja
  4) At the time of presenting the 'Offerings and Prasad' to Vishnu / Brahma / Mahesh / Shakti etc.,
  5) While having "Paval" from Mukhi
  6) Seeing Moon on 2nd of lunar calendar
  7) Nad-e-Ali's Dua
  8) Dua WHILE and AFTER burying the Dead
  9) Panch Kalma (5 Kalmas)
  10) Dua of "Mohar Nabuvat" –Seal of Ali
  11) Appeal to Ali etc… etc…

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… Dua / Kalma …

- Every Dua starts with;

"Om Farmanji Bismillah Har Raheman Narrahim
Satgor Patra Brahma Indra Imamshah Aad
Vishnu Niranjan NarAli Mohammad Shah"

"ૐ ફરમાનજી બીસ્મીલ્લા હરરહેમાન નરરહીમ
સતગોર પાત્ર બ્રહ્મા ઇંદ્ર ઈમામશાહા આદ
વિષ્ણુ નિરંજન નરઅલી મહંમદશાહા"

95

… Dua / Kalma …

- Every Dua ENDS with;

"Satgor Imamshah NarAli Mahammad Shah
Hak La-e-laaha Ill-lalaaho Mahammadur
Rasuli'laahe"

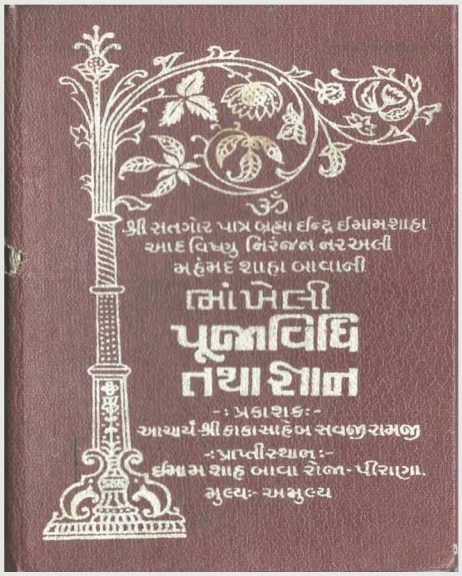
"સતગોર ઈમામશાહા નરઅલી મહંમદશાહા
હક લાએલાહા ઇલ્લલ્લાહો મહંમદુર રસુલીલ્લાહે"

96

… Dua / Kalma

- In 1982, the then 'Kaka' (the administrative head of the institution), Kaka Shavji Ramji, of Pirana Satpanth, published a book called "Bhankheli Pooja Vidhi Tatha Gnan".
- The Kaka is also the Chairman and Trustee of "The Imamshah Roza Sansthan Committee Trust" is the central organisation of Imamshahis and is in charge of the Imamshah's shrine at Pirana.
- This is one of the best compilation of the Duas.
- In next few slides, we will see some pages from that book and the contents of those pages.

97



Bhankheli Poojavidhi Tatha Gnan

(ભાંખેલી પૂજા વિધિ તથા જ્ઞાન)

Published by: Kaka Savji Ramji, Imam Shah Bava Roza, Pirana

પ્રકાશક: કાકા સવજી રામજી, ઈમામશાહ બાવા રોજા - પીરાણા

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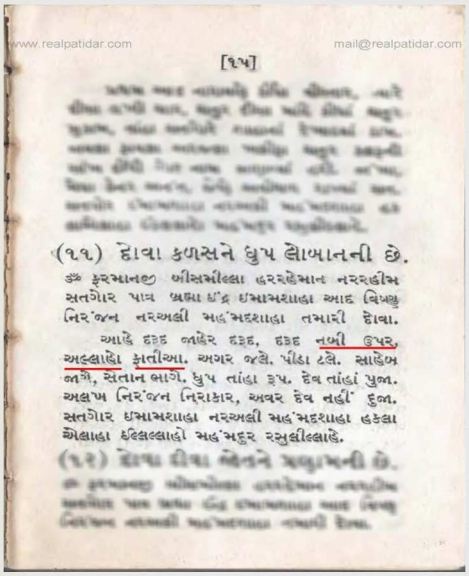
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[૧૫]

(૧૬) દોવા કબરને ધુપ લોબાનની છે.

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાચ બ્રહ્મા ઇંદ્ર ઇમામશાહા આદ વિષ્ણુ નિરંજન નરઅલી મહંમદશાહા તમારી દોવા.

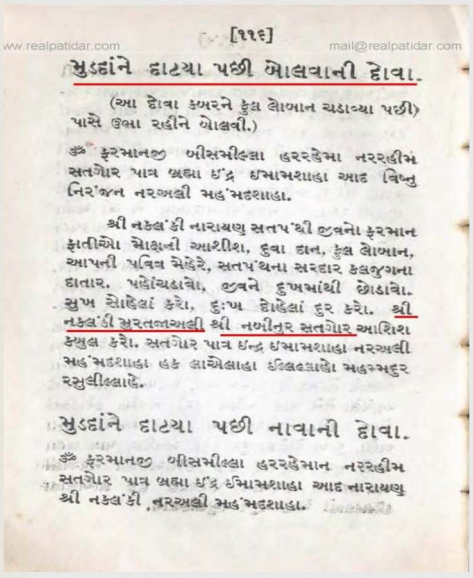
આહે દફદ જાહેર દફદ, દફદ નબી ઉપર, અલ્લાહો ફતીઆ. અગર જલે. પીંડા ટલે. સાહેબ જાગે, સેતાન ભાગે. ધુપ તાંહા રૂપ. દેવ તાંહાં પુજા. અલખ નિરંજન નિરાકાર, અવર દેવ નહીં દુજા. સતગોર ઇમામશાહા નરઅલી મહંમદશાહા હકલા એલાહા હઝલલ્લાહો મહંમદુર રસુલીલ્લાહે.

(૧૭) દોવા દીવા તેલને [illegible]

Dua while applying “Dhupa” and “Loban”

Prayer to Nabi and Allah

99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[૧૧૬]

મુડદાંને દાટ્યા પછી બોલવાની દોવા.

(આ દોવા કબરને કુલ લોબાન ચડાવ્યા પછી) પાસે ઉભા રહીને બોલવી.)

ૐ ફરમાનજી બીસમીલ્લા હરરહેમા નરરહીમ સતગોર પાચ બ્રહ્મા ઇંદ્ર ઇમામશાહા આદ વિષ્ણુ નિરંજન નરઅલી મહંમદશાહા.

શ્રી નકલંકી નારાયણ સતપંથી જીવનો ફરમાન ફતીએ બોલની આશીશ, દુવા દાન, કુલ લોબાન, આપની પવિત્ર મેહેરે, સતપંથના સરદાર કલજુગના દાતાર. પહોંચહાવો, જીવને દુખમાંથી છોડાવો. સુખ શોહેલાં કરો, દુઃખ દોહેલાં દુર કરો. શ્રી નકલંકી મુરતજાઅલી શ્રી નબીનુર સતગોર આશિશ કબુલ કરો. સતગોર પાચ ઇન્દ્ર ઇમામશાહા નરઅલી મહંમદશાહા હક લાએલાહા ઇલ્લલ્લાહો મહમ્મદુર રસુલીલ્લાહે.

મુડદાંને દાટ્યા પછી નાવાની દોવા.

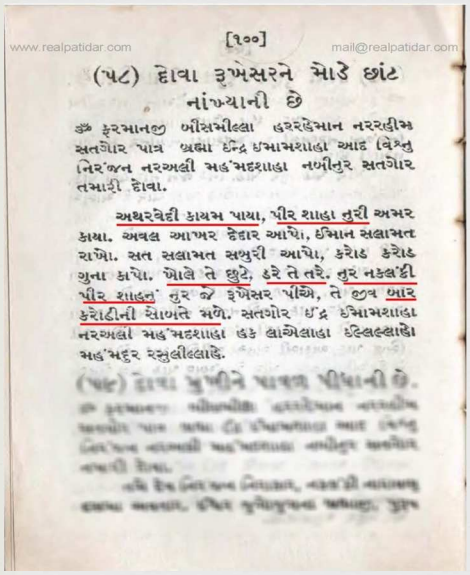
ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાચ બ્રહ્મા ઇંદ્ર ઇમામશાહા આદ નારાયણ શ્રી નકલંકી નરઅલી મહંમદશાહા.

Dua after the burial of the Dead

Prayer is made to;

1) Shri Nakalanki Murtuza Ali, and
2) Nabi-nur Satgor (means Prophet Mohammad)

100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[૧૦૦]

(૫૮) દેવા રૂખસરને મોડે છાંટ નાંખ્યાની છે

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાત્ર બ્રહ્મા ઈંદ્ર ઇમામશાહા આદ વિશ્નુ નિરંજન નરઅલી મહંમદશાહા નબીનુર સતગોર તમારી દેવા.

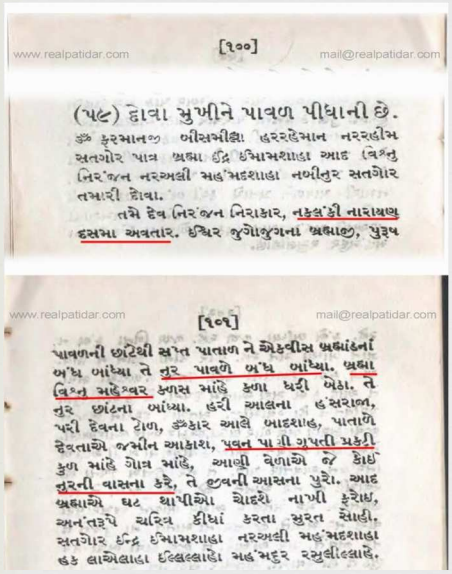
અથરવેદી કાયમ પાયા, પીર શાહા નુરી અમર કર્યા. અવલ આખર દેદાર આપ્યો, ઇમાન સલામત રાખ્યો. સત સલામત સબુરી આપ્યો, કરોડ કરોડ ગુના કાપ્યો. બોલે તે છુટે, કરે તે તરે. નુર નકલંકી પીર શાહનું નુર જે રૂખેસર પીએ, તે જીવ બાર કરોડીની સોબતે મળે. સતગોર ઈંદ્ર ઇમામશાહા નરઅલી મહંમદશાહા હક લાએલાહા ઇલ્લલ્લાહો મહંમદુર રસુલીલ્લાહે.

Dua while spraying water on the face of devotee

Note:

- Athar Vedi… Peer Shah
- Noor
- ‘DARE te TARE’
- Company of 12 Crore, who achieve “Moksha”

101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[૧૦૦]

(૫૯) દેવા મુખીને પાવળ પીધાની છે.

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાત્ર બ્રહ્મા ઈંદ્ર ઇમામશાહા આદ વિશ્નુ નિરંજન નરઅલી મહંમદશાહા નબીનુર સતગોર તમારી દેવા.

તમે દેવ નિરંજન નિરાકાર, નકલંકી નારાયણ દસમા અવતાર. ઇશ્વર જુગોજુગના બ્રહ્માજી, પુરૂષ

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[૧૦૧]

પાવળની છાંટથી સાત પાતાળ ને એકવીસ બ્રહ્માંડનાં બંધ બાંધ્યા તે નુર પાવળે બંધ બાંધ્યા. બ્રહ્મા વિષ્ણ મહેશ્વર કૈલાસ માંહે કળા ધરી બેઠા. તે નુર છાંટના બાંધ્યા. હરી આસના હંસરાજા, પરી દેવના દેળા, ૐકાર આલે બાદશાહ, પાતાળે દેવતાએ જમીન આકાશ, પવન પાની ગપતી મકરી કુળ માંહે ગોત્ર માંહે, આવી વેળાએ જે કોઈ નુરની વાસના કરે, તે જીવની આસના પુરો. આદ બ્રહ્માએ ઘટ થાપીઓ ચોદશે નાખી કરોડ, અનંતરૂપે ચરિત્ર કીધાં કરતા મુરત સોહી. સતગોર ઈંદ્ર ઇમામશાહા નરઅલી મહંમદશાહા હક લાએલાહા ઇલ્લલ્લાહો મહંમદુર રસુલીલ્લાહે.

Dua while Paval (Concentrated Water) is drunk

Note:

1. See how Hindu Gods’ names Brahma, Vishnu and Mahesh is included with Nishkalanki Narayan
2. Paval is linked to Noor, the eternal light, from which the Universe came to existence

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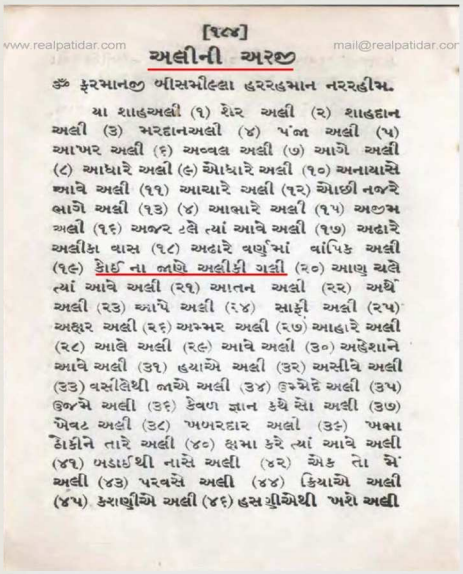
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[૬૯૪]

અલીની અરજી

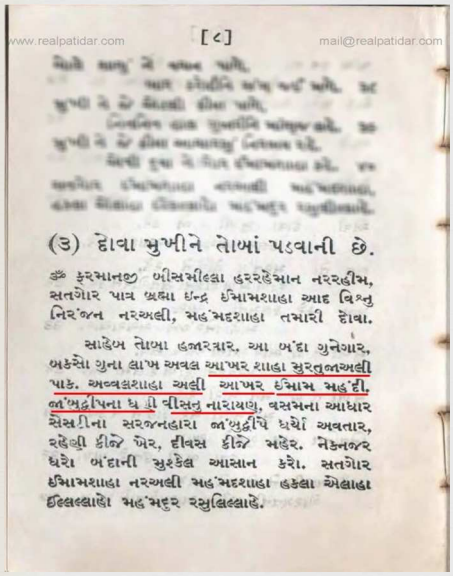
ૐ ફરમાનજી બીસમીલ્લા હરરહમાન નરરહીમ.

યા શાહઅલી (૧) શેર અલી (૨) શાહદાન અલી (૩) મરદાનઅલી (૪) પંજા અલી (૫) આખર અલી (૬) અવ્વલ અલી (૭) આગે અલી (૮) આધારે અલી (૯) ઓધારે અલી (૧૦) અનાયાસે આવે અલી (૧૧) આચારે અલી (૧૨) ઓછી નજરે ભાગે અલી (૧૩) (૪) આભારે અલી (૧૫) અજીમ અલી (૧૬) અજર ટલે ત્યાં આવે અલી (૧૭) અઢારે અલીકા વાસ (૧૮) અઢારે વર્ણમાં વાંધિક અલી (૧૯) કોઈ ના જાણે અલીકી ગલી (૨૦) આણ ચલે ત્યાં આવે અલી (૨૧) આતન અલી (૨૨) અર્થે અલી (૨૩) આપે અલી (૨૪) સાફી અલી (૨૫) અક્ષર અલી (૨૬) અખ્મર અલી (૨૭) આહારે અલી (૨૮) આલે અલી (૨૯) આવે અલી (૩૦) અહેશાને આવે અલી (૩૧) હયાએ અલી (૩૨) અસીવે અલી (૩૩) વસીલેથી જાએ અલી (૩૪) ઉમ્મેદે અલી (૩૫) ઉજમે અલી (૩૬) કેવળ જ્ઞાન કથે એ અલી (૩૭) ખેવટ અલી (૩૮) ખબરદાર અલી (૩૯) ખમા ઠોકીને તારે અલી (૪૦) ક્ષમા કરે ત્યાં આવે અલી (૪૧) બડાઈથી નાસે અલી (૪૨) એક તો મે અલી (૪૩) પરવસે અલી (૪૪) કિયાએ અલી (૪૫) કરાણીએ અલી (૪૬) હસગીએથી બખે અલી

Praising "Ali"

Special Note:

- Nobody knows where Ali is?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[૮]

(૩) દેવા મુખીને તેબાં પડવાની છે.

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ, સતગોર પાચ જ્યા ઇન્દ્ર ઈમામશાહા આદ વિશ્નુ નિરંજન નરઅલી, મહંમદશાહા તમારી દેવા.

સાહેબ તેબા હજરવાર, આ બંદા ગુનેગાર, બકસો ગુના લાખ અવલ આખર શાહા મુરતુજાઅલી પાક. અવ્વલશાહા અલી આખર ઈમામ મહંદી, જાંબુદ્વીપના ધણી વીસનુ નારાયણ, વસમના આધાર સેસરીના સરજનહારા જાંબુદ્વીપે ધર્યો અવતાર, રહેણી કીજે ખેર, દીવસ કીજે મહેર. નેકનજર ધરો બંદાની મુશ્કેલ આસાન કરો. સતગોર ઈમામશાહા નરઅલી મહંમદશાહા હકલા એલાહા ઈલ્લલ્લાહો મહંમદુર રસુલિલ્લાહે.

"Tauba" (Repentance / Remorse ones regrettable past) to Mukhi

Note:

1) Last Avatar – Shah Murtuza Ali
2) Last Imam – Imam Mahandi
3) Ali is referred to as Jambhudeep's (Indian Sub-continent) owner, the Vishnu Narayan

Summary –Stage 1 …

1) Roots of Satpanth:
   - Satpanth is a Nizari Ismaili sect forming part of Shia Branch of Islam
2) Role of Imam Shah:
   - Imam shah came to India with an aim of spreading Islam and was successful to great extent.
3) Propaganda
   - *Explained the high ideals of Islam in the familiar terms of ancestral religion and culture of the new converts, Hinduism.*
   - To the Islamic religious nucleus, are added, all sorts of the original Hindu taboos, customs, restrictions, prejudices etc.
   - A carefully designed system of conversion, which would enable the transition as smooth as possible.

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… Summary –Stage 1 …

4) Line of Imams and Divine Light:
   - Ali is considered the first Imam and the 10th Avatar of Lord Vishnu, who had the divine light within him.
   - This divinity passes on generation after generation, supernaturally, to the successor of the Imam.
5) Sufism
   - The missionaries of Satpanth adopted Sufi style of expression, using music, to attract devotees.
   - Perhaps for this very reason, under the fear that some else would adopt the same technique against them, orthodox muslims advocate complete ban on Music.
   - However, the main agenda always remained that of facilitating conversion of religion.

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… Summary –Stage 1

6) Doctrine
   - The Doctrine is that Lord Vishnu has taken 10th avatar in an Arab Country and at the right time will fight Kalingo, the devil and marry the virgin earth (kunvarika kshetra at Pirana) and each Momin will rule the world for thousands of years.
7) Das Avatar
   - The concept of Hindu Das Avatar was borrowed. By using the same elements and story, modified it to include Islamic elements and finally to show that 10th avatar of Lord Vishnu is none other than "Ali".
8) Ginan Literature
   - Ginans contain everything necessary to ensure that new convert does not doubt the missionaries and keeps blind faith on them.
9) Dua / Worship
   - The style of Dua/Worship is designed in a manner that it starts with Hindu elements and finally leads the follower to Islam. It portrays Islam as the true religion.

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Most Important Observation:

In spite of all its association with Hindu elements…, Satpanth ultimately leads the follower towards Islam

Satpanth religion is founded by hurting religious feels of Hindus

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End of Stage 1

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2.1 Government's Records and Researchers' Findings

Lets note what's mentioned in researchers, academicians and Government records

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The objective behind this section is to corroborate our understanding, so far, with…

1) Findings of researchers and scholars…

and

2) Government records on the subject.

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Definitions …

- Satpanth, really Sat Panth, i.e. the "True Path (to Salvation)", is the name of a sect of Islam, forming a kind of transition from ordinary Islamic doctrine of the Shi 'ite type, to Hinduism.
  -by Wladimir Ivanow, an authoritative Russian Scholar
- Satpanth is a sect of Khoja Muslims
  -"Jodni Kosh", the Gujarati dictionary, published by University of Gujarat

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… Definitions …

- Satpanth is religion of Ismaili Khojas, Matia Sect, Pirana Sect, Imamshahi Sect, Nizari Sect
  - Bhagwadgomandal, the Gujarati Encyclopedia
- Satpanth is a sect of Khoja Muslims
  - GujaratiLexicon, the Gujarati Dictionary www.gujaratilexicon.com

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… Definitions …

- Mumna or Momna:
  1. A section of Kunbi Community
  2. A class of Hindus following Muslim religion of Pirana sect.
  3. A class of people converted by Saiyyed Imamshah of Pirana and made them Shia muslims
  4. Their rituals, customs and behaviour is partly like Hindus and partly like Muslims
  5. … etc

  - Gujarati Lexicon, the most comprehensive Gujarati language dictionary

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… Definitions

- Pirana Panth:

  Kaka Panth, Matiya Panth, Satpanth, which started in 15th century, by Imamshah… …

  -Gujarati Lexicon

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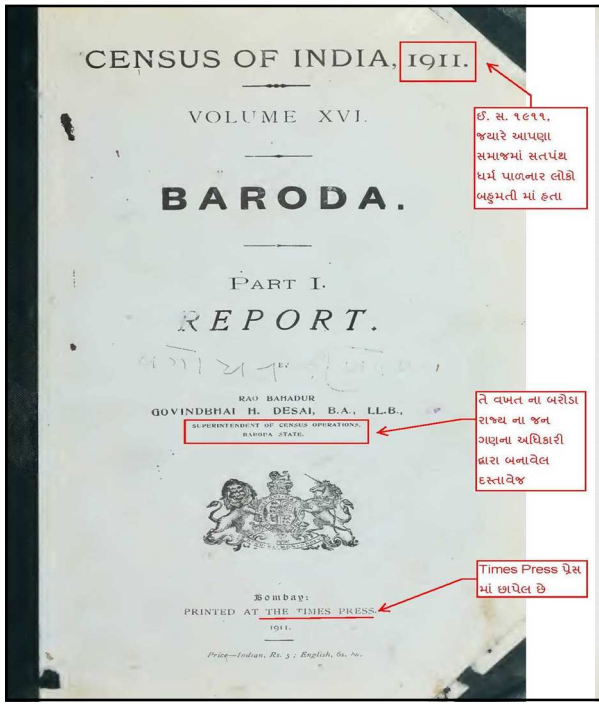

The Census of India - 1911 –Volume XVI – Baroda –Part 1 -1 of 3

Under British India, the Census conducted by the Government, mentions details about the Pirana sect and the relationship between a Pir and a Murid

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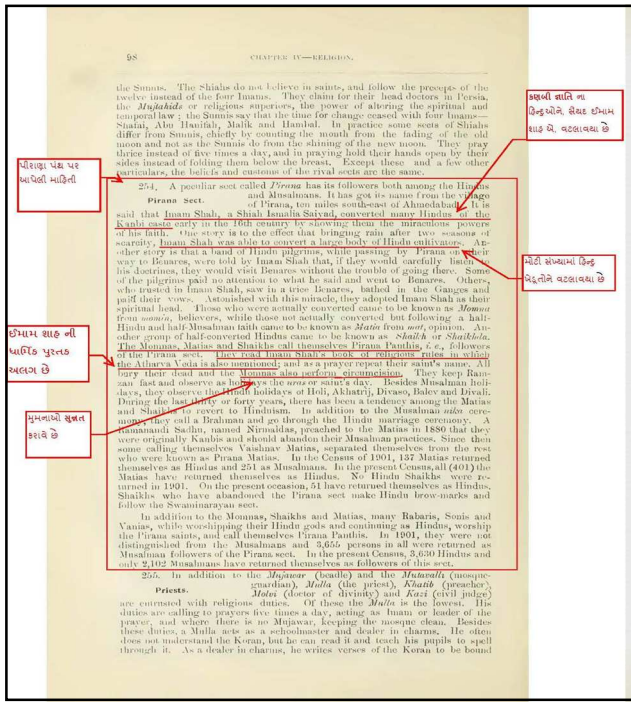

The Census of India -1911 –Volume XVI –Baroda – Part 1 -2 of 3

Information on **Pirana Sect** can be found on Page 98.

Some points worth noting:

1) Hindus from Kanbi Community were converted by Imam Shah
2) Imamshahs religious book is separate Atharv Veda
3) Mumnas perform circumcision ("sunnat")

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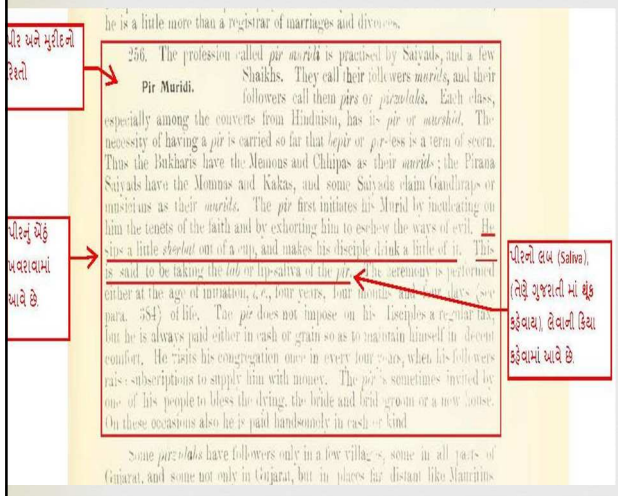

The Census of India -1911 –Volume XVI –Baroda – Part 1 - 3 of 3

Relationship between **Pir and Murid** of Pirana Sect, can be found on Page 99.

Some points worth noting:

1) Pir sips the "Sharbat" and makes his disciple have little of it.
2) This is said to be taking the *"lab"* or the **Lip-Saliva** of the pir

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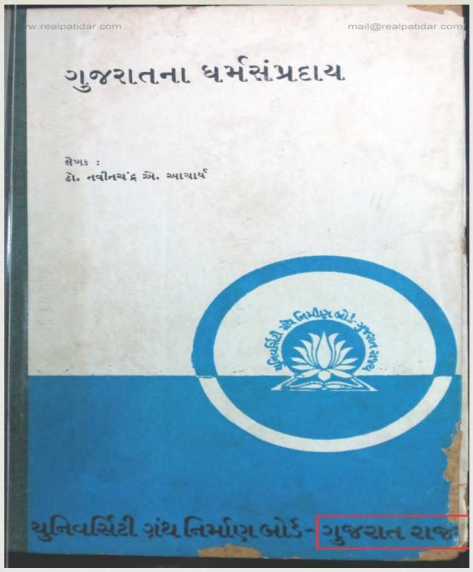

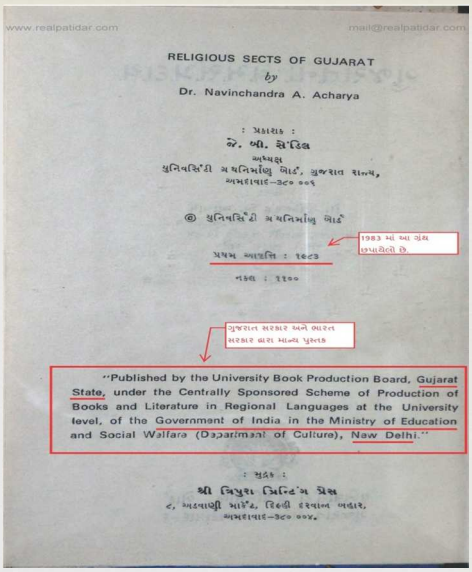

"Religious Sects of Gujarat"; a book published in 1983, by University of Gujarat, under the scheme sponsored by Central Government of India

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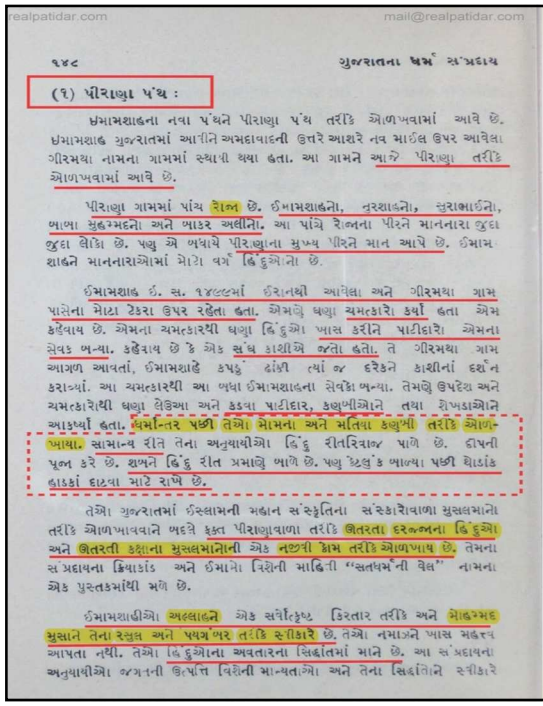

૧૪૮ ગુજરાતના ધર્મ સંપ્રદાય

(૬) પીરાણા પંથ :

ઇમામશાહના નવા પંથને પીરાણા પંથ તરીકે ઓળખવામાં આવે છે. ઇમામશાહ ગુજરાતમાં આવીને અમદાવાદની ઉત્તરે આશરે નવ માઈલ ઉપર આવેલા ગીરમથા નામના ગામમાં સ્થાયી થયા હતા. આ ગામને આજે પીરાણા તરીકે ઓળખવામાં આવે છે.

પીરાણા ગામમાં પાંચ રોજા છે. ઇમામશાહનો, નરશાહનો, સુરાભાઈનો, બાબા મુહમ્મદનો અને બાકર અલીનો. આ પાંચે રોજાના પીરને માનનારા જુદા જુદા લોકો છે. પણ એ બધાયે પીરાણાના મુખ્ય પીરને માન આપે છે. ઇમામશાહને માનનારાઓમાં મોટો વર્ગ હિંદુઓનો છે.

ઇમામશાહ ઈ. સ. ૧૪૯૯માં ઈરાનથી આવેલા અને ગીરમથા ગામ પાસેના મોટા ટેકરા ઉપર રહેતા હતા. એમણે ઘણા ચમત્કારો કર્યા હતા એમ કહેવાય છે. એમના ચમત્કારથી ઘણા હિંદુઓ ખાસ કરીને પાટીદારો એમના સેવક બન્યા. કહેવાય છે કે એક સંઘ કાશીએ જતો હતો. તે ગીરમથા ગામ આગળ આવતાં, ઇમામશાહે કપડું ઢાંકી ત્યાં જ દરેકને કાશીનાં દર્શન કરાવ્યાં. આ ચમત્કારથી આ બધા ઇમામશાહના સેવકો બન્યા. તેમણે ઉપદેશ અને ચમત્કારોથી ઘણા લેઉઆ અને કડવા પાટીદાર, કણબીઓને તથા શેખડાઓને આકર્ષ્યા હતા. ધર્માન્તર પછી તેઓ મોમના અને મતિયા કણબી તરીકે ઓળખાયા. સામાન્ય રીતે તેના અનુયાયીઓ હિંદુ રીતરિવાજ પાળે છે. ઠાકરની પૂજા કરે છે. શબને હિંદુ રીત પ્રમાણે બાળે છે. પણ ઐચ્છિક બાબતો પછી ચોઘડાંક હાડકાં દાટવા માટે રાખે છે.

તેઓ ગુજરાતમાં ઈસ્લામની મહાન સંસ્કૃતિના સંસ્કારોવાળા મુસલમાનો તરીકે ઓળખાવવાને બદલે ફક્ત પીરાણાવાળા તરીકે ઊતરતા દરજ્જાના હિંદુઓ અને ઊતરતી કક્ષાના મુસલમાનોની એક નજીવી કોમ તરીકે ઓળખાય છે. તેમના સંપ્રદાયના ક્રિયાકાંડ અને ઇમાનો વિશેની માહિતી "સતધર્મની વેલ" નામના એક પુસ્તકમાંથી મળે છે.

ઇમામશાહીઓ અલ્લાહને એક સર્વોત્કૃષ્ટ કિરતાર તરીકે અને મોહમ્મદ મુસાને તેના રસુલ અને પયગંબર તરીકે સ્વીકારે છે. તેઓ નમાજને ખાસ મહત્ત્વ આપતા નથી. તેઓ હિંદુઓના અવતારના સિદ્ધાંતમાં માને છે. આ સંપ્રદાયના અનુયાયીઓ જગતની ઉત્પત્તિ વિશેની માન્યતાઓ અને તેના સિદ્ધાંતોને સ્વીકારે

Page 148: -Pirana Panth (Sect)

Important Points:

1) There are 5 tombs at Pirana; Imamshah, Nurshah, Surabhai, Bawa Mohammad and Bakar Ali
2) Imam Shah came from Iran and converted many Patidars
3) The converts are called "Momna" or "Matia" Kunbis
4) The converts remain inferior Hindus and doubtful Muslims
5) They believe "Allah" as creator
6) They consider Mohammad Musa as Allah's messenger/prophet

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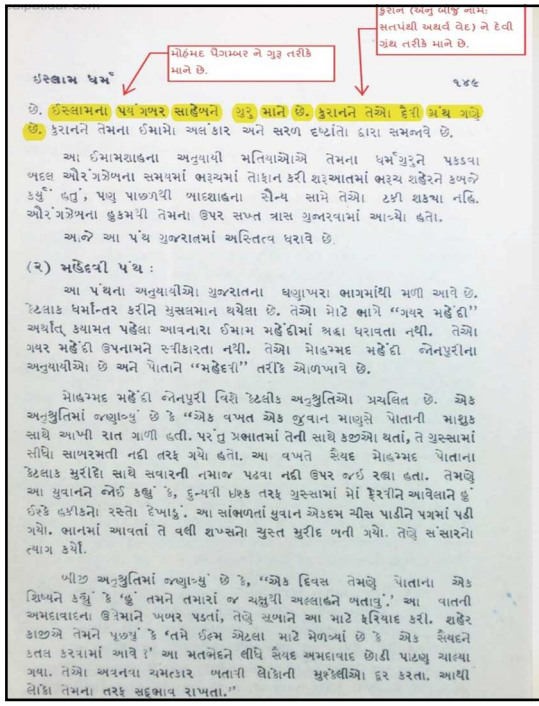

ઇસ્લામ ધર્મ ૧૪૯

મોહમદ પૈગમ્બર ને ગુરૂ તરીકે માને છે.

કુરાન (અનુ બીજું નામ: સત્પંથી અથર્વ વેદ) ને દેવી ગ્રંથ તરીકે માને છે.

છે. ઇસ્લામના પયગમ્બર સાહેબને ગુરુ માને છે. કુરાનને તેઓ દૈવી ગ્રંથ ગણે છે. કુરાનને તેમના ઈમામો અલંકાર અને સરળ દૃષ્ટાંતો દ્વારા સમજાવે છે.

આ ઈમામશાહના અનુયાયી મતિયાઓએ તેમના ધર્મગુરૂને પકડવા બદલ ઔરંગઝેબના સમયમાં ભરૂચમાં તોફાન કરી શરૂઆતમાં ભરૂચ શહેરને કબજે કર્યું હતું, પણ પાછળથી બાદશાહના સૈન્ય સામે તેઓ ટકી શકયા નહિ. ઔરંગઝેબના હુકમથી તેમના ઉપર સખ્ત ત્રાસ ગુજરવામાં આવ્યો હતો.

આજે આ પંથ ગુજરાતમાં અસ્તિત્વ ધરાવે છે.

(૨) મહેદવી પંથ :

આ પંથના અનુયાયીઓ ગુજરાતના ઘણાખરા ભાગમાંથી મળી આવે છે. ઘેટલાક ધર્માન્તર કરીને મુસલમાન થયેલા છે. તેઓ મોટે ભાગે "ગયર મહેંદી" અર્થાત્ કયામત પહેલા આવનારા ઈમામ મહેંદીમાં શ્રદ્ધા ધરાવતા નથી. તેઓ ગયર મહેંદી ઉપનામને સ્વીકારતા નથી. તેઓ મોહમ્મદ મહેંદી જૌનપુરીના અનુયાયીઓ છે અને પોતાને "મહેદવી" તરીકે ઓળખાવે છે.

મોહમ્મદ મહેંદી જૌનપુરી વિશે ઘેટલીક અનુશ્રુતિઓ પ્રચલિત છે. એક અનુશ્રુતિમાં જણાવ્યું છે કે "એક વખત એક જુવાન માણસે પોતાની માશુક સાથે આખી રાત ગાળી હતી. પરંતુ પ્રભાતમાં તેની સાથે કજીઓ થતાં, તે ગુસ્સામાં સીધો સાબરમતી નદી તરફ ગયો હતો. આ વખતે સૈયદ મોહમ્મદ પોતાના ઘેટલાક મુરીદો સાથે સવારની નમાજ પઢવા નદી ઉપર જઈ રહ્યા હતા. તેમણે આ યુવાનને જોઈ કહ્યું કે, દુન્યવી ઇશ્ક તરફ ગુસ્સામાં મોં ફેરવીને આવેલાને હું ઈશ્કે હકીકતનો રસ્તો દેખાડું. આ સાંભળતાં યુવાન એકદમ ચીસ પાડીને પગમાં પડી ગયો. ભાનમાં આવતાં તે વલી શખ્સનો ચુસ્ત મુરીદ બની ગયો. તેણે સંસારનો ત્યાગ કર્યો.

બીજી અનુશ્રુતિમાં જણાવ્યું છે કે, "એક દિવસ તેમણે પોતાના એક શિષ્યને કહ્યું કે 'હું તમને તમારાં જ ચક્ષુથી અલ્લાહને બતાવું.' આ વાતની અમદાવાદના ઉલેમાને ખબર પડતાં, તેણે ગુપ્તાને આ માટે ફરિયાદ કરી. શહેર કાજીએ તેમને પૂછ્યું કે 'તમે ઈલ્મ એટલા માટે મેળવ્યાં છે કે એક સૈયદને કતલ કરવામાં આવે ?' આ મતભેદને લીધે સૈયદ અમદાવાદ છોડી પાટણ ચાલ્યા ગયા. તેઓ અવનવા ચમત્કાર બતાવી લોકોની મુશ્કેલીઓ દૂર કરતા. આથી લોકો તેમના તરફ સદ્‌ભાવ રાખતા."

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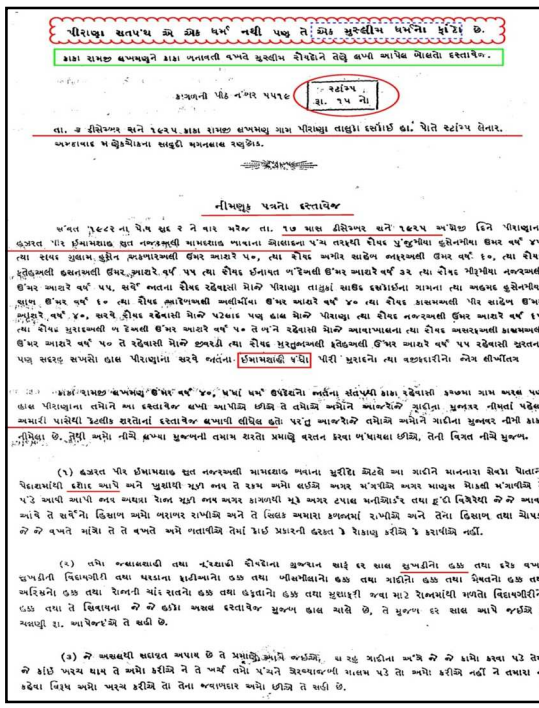
Page 149: Pirana Panth (Sect)

Important Points –contd…

7) Mohammad Paigambar is their Guru
8) Kuran (also known as Satpanthi Atharv Ved) is their Holy Book



પીરાણા સત્પંથ એ કોઈ ધર્મ નથી પણ તે મુસ્લીમ ધર્મનો ફાંટો છે.

કાકા રામજી લખમણને કાકા બનાવતી વખતે મુસલીમ રીવાજોને વરેલુ લખી આપેલ બોલતો દસ્તાવેજ.

કાગળની પીઠ નંબર ૫૫૧૬ — રદ્દાંપ ૩૨. ૧૫ નો

તા. ૩ ડીસેમ્બર સને ૧૯૨૫ કાકા રામજી લખમણ ગામ પીરાણા તાલુકો દસ્કોઇ હા. પોતે રદ્દાંપ સેનાર. અમદાવાદ મ ઝોકરીકાના સાહુકારી મગનભાઇ રણછોડ.

નીમણુંક પત્રનો દસ્તાવેજ

સંવત ૧૯૮૨ ના ચૈત્ર સુદ ૨ ને વાર ભરેજ તા. ૧૭ માહ ડીસેમ્બર સને ૧૯૨૫ અંગ્રેજી દિને પીરાણાના હજરત પીર ઇમામશાહ સૂત નજરઅલી મામદશાહ ભાવાના ગોલાકાના પંચ તરફથી રીવાજ પુજુબીયા હુસેનભીયા ઉમર વર્ષ ૪૫ ત્યા સંપદ મુલામ હુસેન જીવભારમલી ઉંમર આશરે ૫૦, ત્યા રીવાજ અગીર સાહેબ ભાદરઅલી ઉમર વર્ષ ૬૦, ત્યા રીવાજ કુતેહઅલી હસનઅલી ઉમર આશરે વર્ષ ૫૫ ત્યા રીવાજ ઇનાયત ભરેઅલી ઉંમર આશરે વર્ષ ૩૨ ત્યા રીવાજ મીરમીયા નજરઅલી ઉંમર આશરે વર્ષ ૫૫, અને ભતના રીવાજ રહેવાસી મોજે પીરાણા તાલુકા સાહેબ દસ્કોઇના ગામના ત્યા અબ્બાસ હુસેનભીયા સાણ ઉંમર વર્ષ ૬૦ ત્યા રીવાજ ભાઇજીઅલી અલીમીંયા ઉંમર આશરે વર્ષ ૪૦ ત્યા રીવાજ કાસમઅલી પીર સાહેબ ઉંમર આશરે વર્ષ ૪૦, અને રીવાજ રહેવાસી મોજે પડવાલ પણ હાલ મોજે પીરાણા ત્યા રીવાજ નજરઅલી ઉંમર આશરે વર્ષ ૬૫ ત્યા રીવાજ મુરાદઅલી ખ રેમલી ઉંમર આશરે વર્ષ ૫૦ તે બધાને રહેવાસી મોજે આવાખાણાના ત્યા રીવાજ અસરફઅલી કાસમઅલી ઉંમર આશરે વર્ષ ૫૦ તે રહેવાસી મોજે ઇજરદી ત્યા રીવાજ મરતુજઅલી કુતેહઅલી ઉંમર આશરે વર્ષ ૫૫ રહેવાસી ગુજરાત પણ સદરહુ સબસો હાલ પીરાણાના અરવે અતંના છીંમાશાહી પંથો પીરી મુરાદનો ત્યા વડકારીનો ભોગ લીધોતત્ત

કાકા રામજી લખમણ ઉંમર વર્ષ ૪૦, મેમાં મમ ઉપરદાનો ભતીના સંતપુપ્પી કાકા રહેવાસી કચ્છના ગામ અરસ પણ હાલ પીરાણાના તમોને આ દસ્તાવેજ લખી આપીએ છીએ તે તમોએ અમોને આજરોજે ગાદીના મુજબર નીમતાં પહેલાં અમારી પાસેથી કેટલીક શરતોનાં દસ્તાવેજ લખાણી લીધેલ હતો પરંતુ આજરોજે તમોએ અમોને ગાદીના મુજબર નીમી કાકા નીમેલા છે. તેથી અમો નીચે લખ્યા મુજબની તમામ શરતો પ્રમાણે વરતન રાખવા બંધાયલા છીએ, તેની વિગત નીચે મુજબ.

(૧) હજરત પીર ઇમામશાહ સૂત નજરઅલી મામદશાહ ભવાના મુરીદા કહેતે આ ગાદીને માનનારા સેવકા પોતાની રેહાતમાંથી દશાંદ આપે અને ખુશાયો મૂકી ભય તે રકમ અમો લઈએ અગર મંજરીએ અગર માણસ મોકલી મંગાવીએ તે પેટે આપી આપી ભય ભવના રોજ મૂકી ભય અગર કાગળથી મૂકે અગર ટપાલ મનીઓર્ડર તથા હુંડી વિગેરેથી જે જે બનાવ આવે તે સર્વેનો હિસાબ અમો બરાબર રાખીએ અને તે સિલક અમારા કબજામાં રાખીએ અને તેના હિસાબ તથા ચોપડા જે જે વખતે માગો તે તે વખતે અમે બતાવીએ તેમાં કોઈ પ્રકારની હરકત કે રોકાણ કરીએ કે કરાવીએ નહીં.

(૨) તમો જ્યારથકી તથા ત્યારથકી રીવાજના ગુજરાન ચાલે ઇ સાલ ચુખડીનો હક્ક તથા દરેક વખતે ચુખડીની વિદાયગીરી તથા પરડાના કાંટીબ્બાનો હક્ક તથા બીસ્મીલ્લાનો હક્ક તથા ગાદીનો હક્ક તથા વેતનનો હક્ક તથા અરિસ્તનો હક્ક તથા રોજની ચાંદ સતનો હક્ક તથા હકતાનો હક્ક તથા મુરાદકુરી જવા માટે રોજમાંથી મળતો વિદાયગીરીનો હક્ક તથા તે સિવાયના જે જે હકો અસલ દસ્તાવેજ મુજબ હાલ ચાલે છે, તે મુજબ દર સાલ આપે જઈએ ને અમણું રા. આપેજર્ઝ તે ચડી છે.

(૩) જે અસલથી સાવત અપાય છે તે પ્રમાણે આપે જઈએ. ય રહ્યું ગાદીના અંગે જે જે કામો કરવા પડે તેમાં જે કાંઈ ખરચ થાય તે અમો કરીએ ને તે ખર્ચ તમો પંચને કરવાજણી માલમ પડે તો અમો કરીએ નહીં ને તમારા ના કહેવા વિષય અમો ખરચ કરીએ તો તેના જવાબદાર અમો છીએ તે ચડી છે.

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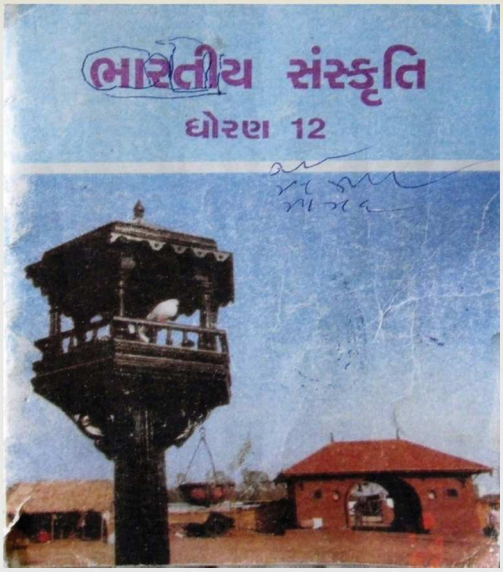
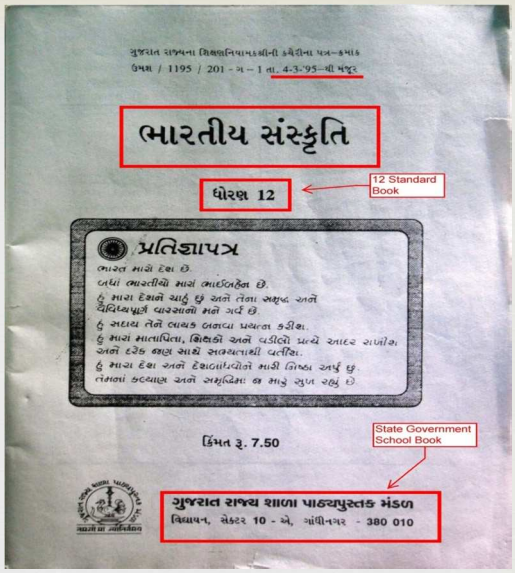
Agreement dt. 03-Dec-1925 Between Saiyyeds of Pirana and Kaka Ramji Laxman while appointing him as the Kaka

Important Points made:

1) The agreement starts with a statement that Pirana Satpanth is a Muslim Sect.
2) He will collect 'Dasond' from followers and forward it the Saiyyeds
3) He will also collect and forward other religious taxes





"Indian Culture" Standard 12 school book published by State Government of Gujarat in the year 1995

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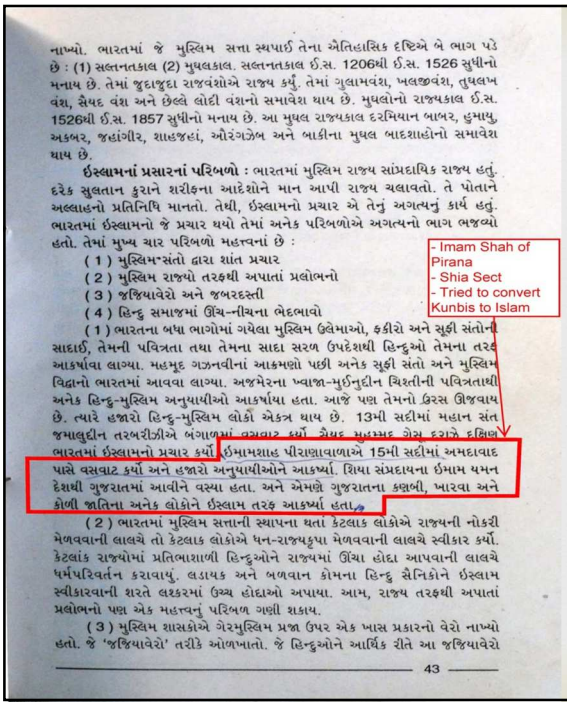

નાખ્યો. ભારતમાં જે મુસ્લિમ સત્તા સ્થપાઈ તેના ઐતિહાસિક દૃષ્ટિએ બે ભાગ પડે છે : (1) સલ્તનતકાલ (2) મુઘલકાલ. સલ્તનતકાલ ઈ.સ. 1206થી ઈ.સ. 1526 સુધીનો મનાય છે. તેમાં જુદાજુદા રાજવંશોએ રાજ્ય કર્યું. તેમાં ગુલામવંશ, ખલજીવંશ, તુઘલખ વંશ, સૈયદ વંશ અને છેલ્લે લોદી વંશનો સમાવેશ થાય છે. મુઘલોનો રાજ્યકાલ ઈ.સ. 1526થી ઈ.સ. 1857 સુધીનો મનાય છે. આ મુઘલ રાજ્યકાલ દરમિયાન બાબર, હુમાયુ, અકબર, જહાંગીર, શાહજહાં, ઔરંગઝેબ અને બાકીના મુઘલ બાદશાહોનો સમાવેશ થાય છે.

ઇસ્લામનાં પ્રસારનાં પરિબળો : ભારતમાં મુસ્લિમ રાજ્ય સાંપ્રદાયિક રાજ્ય હતું. દરેક સુલતાન કુરાને શરીફના આદેશોને માન આપી રાજ્ય ચલાવતો. તે પોતાને અલ્લાહનો પ્રતિનિધિ માનતો. તેથી, ઇસ્લામનો પ્રચાર એ તેનું અગત્યનું કાર્ય હતું. ભારતમાં ઇસ્લામનો જે પ્રચાર થયો તેમાં અનેક પરિબળોએ અગત્યનો ભાગ ભજવ્યો હતો. તેમાં મુખ્ય ચાર પરિબળો મહત્ત્વનાં છે :

(1) મુસ્લિમ સંતો દ્વારા શાંત પ્રચાર
(2) મુસ્લિમ રાજ્યો તરફથી અપાતાં પ્રલોભનો
(3) જજિયાવેરો અને જબરદસ્તી
(4) હિન્દુ સમાજમાં ઊંચ-નીચના ભેદભાવો

- Imam Shah of Pirana
- Shia Sect
- Tried to convert Kunbis to Islam

(1) ભારતના બધા ભાગોમાં ગયેલા મુસ્લિમ ઉલેમાઓ, ફકીરો અને સૂફી સંતોની સાદાઈ, તેમની પવિત્રતા તથા તેમના સાદા સરળ ઉપદેશથી હિન્દુઓ તેમના તરફ આકર્ષાવા લાગ્યા. મહમૂદ ગઝનવીનાં આક્રમણો પછી અનેક સૂફી સંતો અને મુસ્લિમ વિદ્વાનો ભારતમાં આવવા લાગ્યા. અજમેરના ખ્વાજા-મુઈનુદ્દીન ચિશ્તીની પવિત્રતાથી અનેક હિન્દુ-મુસ્લિમ અનુયાયીઓ આકર્ષાયા હતા. આજે પણ તેમનો ફ્રિરસ ઊજવાય છે. ત્યારે હજારો હિન્દુ-મુસ્લિમ લોકો એકત્ર થાય છે. 13મી સદીમાં મહાન સંત જમાલુદ્દીન તરબરીઝીએ બંગાળમાં વસવાટ કર્યો. સૈયદ મુહમ્મદ ગેસૂ દરાઝે દક્ષિણ ભારતમાં ઇસ્લામનો પ્રચાર કર્યો. ઇમામશાહ પીરાણાવાળાએ 15મી સદીમાં અમદાવાદ પાસે વસવાટ કર્યો અને હજારો અનુયાયીઓને આકર્ષ્યા. શિયા સંપ્રદાયના ઇમામ યમન દેશથી ગુજરાતમાં આવીને વસ્યા હતા. અને એમણે ગુજરાતના કણબી, ખારવા અને કોળી જાતિના અનેક લોકોને ઇસ્લામ તરફ આકર્ષ્યા હતા.

(2) ભારતમાં મુસ્લિમ સત્તાની સ્થાપના થતાં કેટલાક લોકોએ રાજ્યની નોકરી મેળવવાની લાલચે તો કેટલાક લોકોએ ધન-રાજ્યકૃપા મેળવવાની લાલચે સ્વીકાર કર્યો. કેટલાંક રાજ્યોમાં પ્રતિભાશાળી હિન્દુઓને રાજ્યમાં ઊંચા હોદ્દા આપવાની લાલચે ધર્મપરિવર્તન કરાવાયું. લડાયક અને બળવાન કોમના હિન્દુ સૈનિકોને ઇસ્લામ સ્વીકારવાની શરતે લશ્કરમાં ઉચ્ચ હોદ્દાઓ અપાયા. આમ, રાજ્ય તરફથી અપાતાં પ્રલોભનો પણ એક મહત્ત્વનું પરિબળ ગણી શકાય.

(3) મુસ્લિમ શાસકોએ ગેરમુસ્લિમ પ્રજા ઉપર એક ખાસ પ્રકારનો વેરો નાખ્યો હતો. જે 'જજિયાવેરો' તરીકે ઓળખાતો. જે હિન્દુઓને આર્થિક રીતે આ જજિયાવેરો

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Page 43 of the school book on History of Indian Culture

Imam Shah of Pirana, in 15th century, based near Ahmedabad, converted 'Kunbis' to Shia Muslim religion

Note: Kunbi is one of the names of Hindu Patidar caste.

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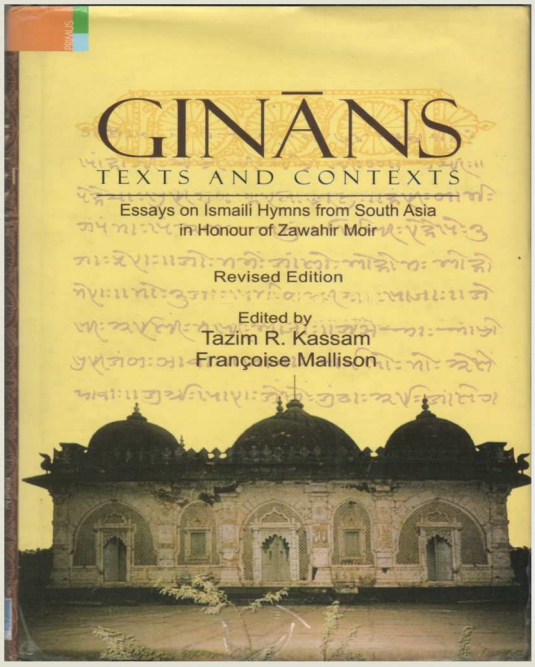

Ginans
Texts and Contexts

- It is an excellent book on collection of essays on Ginans by academic scholars.
- This book gives, in great detail, the information about Ginans sung by Satpanthis.

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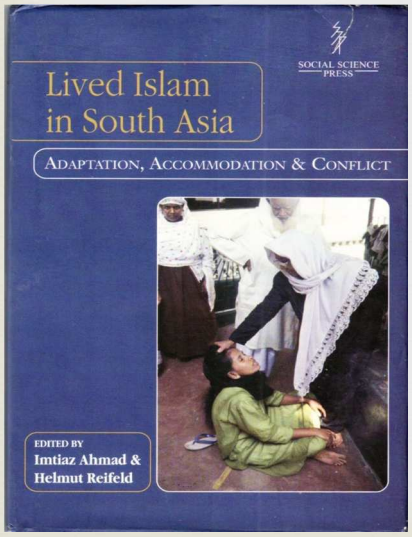
Lived Islam in South Asia
Part IV, Chapter 11



1) Page 214: Satpanth is a carefully planned method of conversion.
2) Page 220: Satpanthis argued in the court case of 1976, that Nishkalanki Narayan is the 10th avatar of Vishnu. Muhammad Shah, Imam Shah's son is also known as Adi Vishnu and his mother as Adi Shakti
3) Page 221: Imam is equated with 10th avatar and Fatima with the Goddess as Shakti
4) Page 225: In reply to the Court case filed in 1998, Karsan Das Kaka reminded the court that complex of Pirana was registered under Bombay Public Trust of 1950, under category "E". Which means the trust is of "cosmopolitan" nature. (A non-hindu and non-muslim trust)
5) Page 226: "… did not install real tri-dimensional images for worship, the pictures painted on the walls being mere decorations"
6) Page 227: "… while retaining his Ismaili affiliations the Imam was, from the very beginning, considered to be a manifestation of Vishnu and often referred to in the Ginanic Literature – whether of the Khojas or of the Imamshahis – as Narayan and Nishkalanki avatar.
7) Page 227 : "Even the OM symbol was given a dual meaning and was printed on the cover of the Satpanthi books in a form that made it simultaneously appear as the Hindu sacred syllable and as the name Ali when read from right to left"
8) Page 230: "…are both Hindus and Muslims – **Hindus by custom and Muslims by religion**".

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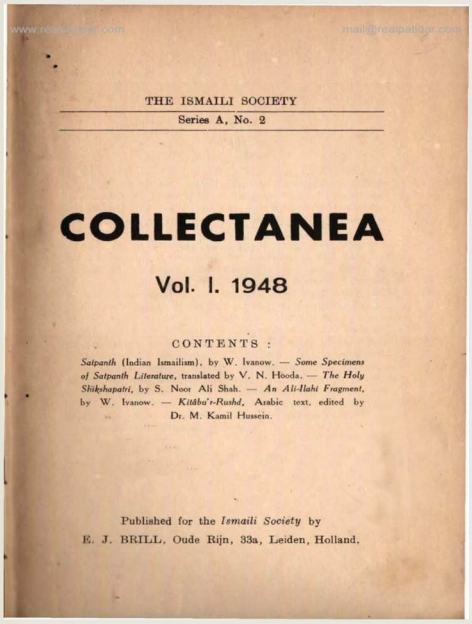
THE ISMAILI SOCIETY
Series A, No. 2

COLLECTANEA

Vol. I. 1948

CONTENTS :

Satpanth (Indian Ismailism), by W. Ivanow. — *Some Specimens of Satpanth Literature*, translated by V. N. Hooda. — *The Holy Shikshapatri*, by S. Noor Ali Shah. — *An Ali-Ilahi Fragment*, by W. Ivanow. — *Kitâbu'r-Rushd*, Arabic text, edited by Dr. M. Kamil Hussein.

Published for the *Ismaili Society* by
E. J. BRILL, Oude Rijn, 33a, Leiden, Holland.

COLLECTANEA
by Wladimir Ivanow

Russian by birth, Wladimir Ivanow, was the first modern champion of Satpanth Studies.

Important points from the book:

1) **It was an effort to make Islam recognized as the religion of the final period, Kaliyug.**
2) **Ali, the first Imam was introduced as the 10th avatar of the Deity**
3) **Kuran had to be the last Ved, cancelling and abrogating the former scriptures**
4) **Some of the topics in the book;**
    1) **History**
    2) **Propaganda**
    3) **Doctrine**
    4) **Literature**
    5) **Reviews of Garbi Ginans**
    6) **Miracles of Pir Shams**

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Pirana Satpanth ni Pol ane Satyano Prakash

ॐ

હિંદુ ધર્મને નામે ચાલતા, અર્વાદગ્ધ, કજરતાની

પીરાણા-''સતપંથ'' ની પોલ;

અને

સત્યનો પ્રકાશ.

ભાગ ૧ લો.

લેખક અને પ્રકાશક:
પટેલ નારાયણજી રામજીભાઈ કોન્ટ્રાક્ટર
કે. વીરાણી. તા. નખત્રાણા (કચ્છ)

1) Narayanji Ramji Limbani / Contractor was the "First" person, way back in 1926, to bring out to the outer world, the well kept secrets, of the Pirana Satpanth.
2) This book is result of most extensive research. It highlights the conspiracy to convert Hindus, by clandestinely introducing Islamic elements, and thus converting them Muslims.
3) It also highlights how followers were made to believe that Satpanth was true Hindu religion, where as it is not so.
4) It has vast number of Ginans reproduced. This book became a reference book for Satpanthis, who wanted to know about Ginans.
5) This book also contains details about his fight/struggle in re-converting his community back to Hinduism.
6) Many scholars, including Waldamir Ivanow has referred to this book. Any scholar wanting to study Satpanth, should first read this book. This is most indispensible book for a student of Satpanth.

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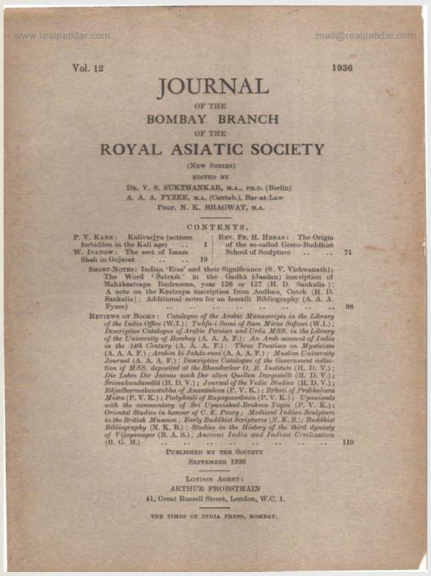

"The Sect of Imamshah in Gujarat"

JBBRAS - Vol 12 -1936

1) 10 years after Narayan Ramji's Pirana Satpanthni Pol came out, Wladimir Ivanow came out with this wounderful master piece on Imamshahis
2) This book traces the genealogy of Imamshahis right upto the last Imam.
3) It also records the reasons and circumstances by which Imamshahis (Pirana Satpanth) separated from main Ismailis (Khoja Satpanth), however following the same doctrine.
4) Historical events recorded by various other authors, about Satpanth, is summarised in this article.

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The famous Khoja Court Case of 1866 in the High Court of Bombay

- In the year 1866, the High Court of Bombay, in the famous court case called Khoja Court Case, decided that Satpanth is a Shia Muslim Sect.
- Two points emerged in the case, which had a tremendous bearing on the outcome of the case;
  1. "The first point is the universal prevalence of the practice of 'Takiah' or concealment of religious opinion."
  2. "The method of seeking to make converts, by assuming to a great extent the religious stand points of the person whom they desired to convert, **modestly hinting a few doubts and difficulties** and then by degrees, **suggesting as the only possible solution of these the peculiar tenets of their own system**."
- Finally, it was the "Das Avatar Ginan" on which the court based, its decision that Khojas were Shia Muslims.

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Government Gazetteers

- The Gazetteer of India (Part 1, 1973)
- The Gazetteer of India, Kutch 1980 Satpanthi Mumna
- The Gazetteer of the Bombay Presidency, (Vol No. 4, Page 37-41)
- The Gazetteer of the Bombay Presidency, (Vol No. 9, Part 2, Page 37-41)
- The Gazetteer of D. Ahmedabad, Government of India, Page No. 210-11, 188-89, 920-21
- The Gazetteer of D. Ahmedabad, Government of India, Page No. 8, 61,66

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Other Reference Material

1. Kutch Kadva Patidarono Itihas
2. Pancham Ved (Part 1 to 7)
3. Khoja Vrutant (1892)
4. Khoja Komno Itihas (1908)
5. Momin Komno Itihas (1936)
6. Tawarikhi Pir I (1914) & II (1935)
7. Das Avatar –Saiyyed Ahmad Ali Khaki
8. Ismaili Virla (1932)
9. The Ismailis: Their History and Doctrine (1990)
10. Gupt Panth Ka Sojra
11. The Alleged Founder of Ismailism
12. Harivams –by Aathia Satpanthis
13. Dua Gyan –by Aathia Satpanthis

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2.2 KKP Community and Satpanth

True insights on Satpanth's biggest follower caste

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KKP Community and Satpanth …

Let us see what perspective we can get from the people and records of KKP Community, which constituted more than 85% of the followers of Satpanth

- Imamshah had converted many Hindus, from various castes, to Satpanth. Mainly from Kadva Patidar from Kutch. This caste is known as Kutch Kadva Patidar ("KKP") Community.
- Amongst all the followers, the followers from "KKP" community were so large in numbers that, at one point of time, they were more than 85% of the total followers of Pirana Satpanth.
- No other community embraced Pirana Satpanth in such large numbers, as the KKP community

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… KKP Community and Satpanth …

- Even today overwhelmingly large number of followers of the Satpanth are from this community.
- A trust formed for maintaining the Shrine at Pirana has main trustees from this community.
- The trust board consists of 1 chairman and 10 trustees. 7 trustees are from KKP Community and 3 trustees are Saiyyeds. 'Kaka' is the defacto Chairman of the trust, who is also from KKP Community. This KKP enjoys majority of 8:3.
- Almost all people (other than trust board) incharge of the management of the affairs at Pirana Satpanth are from KKP Community only.

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…KKP Community and Satpanth …

- No study on Pirana Satpanth is complete, without checking the records of the KKP Community's most powerful umbrella organisation, the Akhil Bharatiya Kutch Kadva Patidar Samaj (ABKKPS). (http://www.abkkpsamaj.org/)
- The people and records of ABKKP Samaj is the main and the largest source of **"inside and true story"** of the happenings in the Pirana Satpanth.
- If one wants to know about the manner in which Pirana Satpanth religion is preached and practiced, and about its **"true letter and spirit"**, then ABKKP Samaj, its records and its people are of **indispensible value to a student of Pirana Satpanth.**

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…KKP Community and Satpanth

- Resolutions passed in various KKP Gnati Adhiveshan, Sabhas, General Meetings, Committee meetings, News and Monthly publications, Speeches of the leaders and other numerous documents have records pertaining to Pirana Satpanth
- One can also understand the feelings of its leaders and general public of the community.
- By verifying these records and corroborating the findings by talking to senior people, one fact comes out very clearly and that fact is that all people were misled to believe that they were following some kind of Hindu religion.
- When the people realised the truth (that they are practicing some religion which is non-hindu), they started distancing them selves from Pirana Satpanth and began re-embracing Sanatan Hinduism. 137

… KKP Community and Satpanth …

- The information, feelings of people, their experiences, relevant events and such other facts can be found in abundance.
- Following community records are special importantance;

Sno.	Date	Particulars
1	01-Aug-1918	KKP Gnati Jaher Sabha, Dana Bunder, Mumbai
2	28-Mar-1920	KKP Gnati Jaher Sabha, Virani Moti
3	08-Aug-1920	1st KKP Gnati Adhiveshan, Karachi
4	07-Oct-1922	2nd KKP Gnati Adhiveshan, Karachi
5	18-Apr-1924	3rd KKP Gnati Adhiveshan, Ghatkopar
6	1944-45	KKP Sanatan Samaj –Annual Report

Contd… 138

… KKP Community and Satpanth

Sno.	Date	Particulars
7	02-Apr-1944	Umiya Mataji Mandir –Vandhay –Inauguration Report
8	10-May-1960	1st ABKKPS Adhiveshan, ABKKP Samaj Formation and Opening of Students' Boarding Building at Nakhatrana
9	23-May-1977	2nd ABKKPS Adhiveshan, Nakhatrana
10	19-May-1985	3rd ABKKPS Adhiveshan, Nakhatrana
11	30-Apr-1993	4th ABKKPS Adhiveshan, Nakhatrana
12	12-May-2010	5th ABKKPS Adhiveshan, Nakhatrana

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3.1 Taqiyya

The most dreaded, secret and effective weapon of Islam

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Important Question…

At this point of time, it is natural that following questions would arise in one's mind;

1) What was the reason behind hurting feelings and misusing the faith of Hindus for the spread of Satpanth?
2) What was the reason that so many Hindus (and not a single Muslim) are followers of Satpanth?
3) How come the missionaries were so successful in converting/managing to attract so many Hindus?

Answer is: **Taqiyya**

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What is taqiyya?...

- Taqiyya has got divine sanction in Kuran. Kuran authorises any muslim to use taqiyya against any non-muslim.
- Kuranic verse 3:28 is often seen as the primary verse that sanctions deception towards non-Muslims:

  "Let believers [Muslims] not take infidels [non-Muslims] for friends and allies instead of believers. Whoever does this shall have no relationship left with God—unless you but guard yourselves against them, taking precautions."
- Muhammad ibn Jarir at-Tabari (d. 923), author of a standard and authoritative Kuran commentary, explains verse 3:28 as follows:

  "If you [Muslims] are under their [non-Muslims'] authority, fearing for yourselves, behave loyally to them with your tongue while harboring inner animosity for them … [know that] God has forbidden believers from being friendly or on intimate terms with the infidels rather than other believers—except when infidels are above them [in authority]. Should that be the case, let them act friendly towards them while preserving their religion."

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...What is taqiyya?

- Taqiyya means "deceiving" people to submit to Islam, by means like;
  - Lying
  - Making distorted statements
  - Concealing
  - Diversionary tactics
  - Claiming false friendships etc
- It is used not just as dissimulation but as "active" deceit.
- It is used by Muslims since the 7th century to confuse, confound and divide 'the enemy', to conquer them and make them submit to Islam
- Lying has nothing to do with morals or values. Its all about spreading Islam and safeguarding yourself while doing so.

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In the next slide, we will see a,

Video Explaining Taqiyya

(Duration: 4m–42s)

You can see the full video here:
http://www.youtube.com/watch?v=KEC11YJ2oCk

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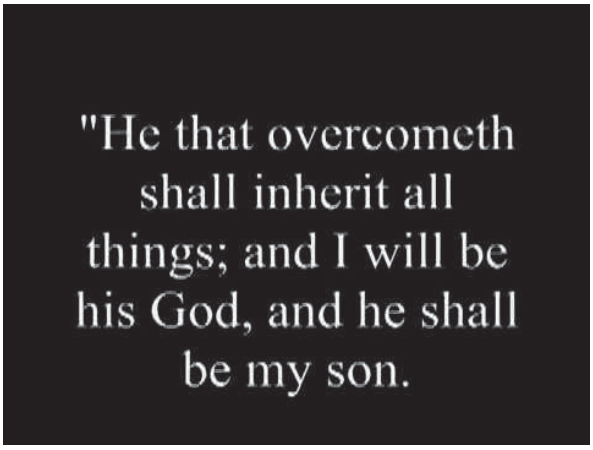
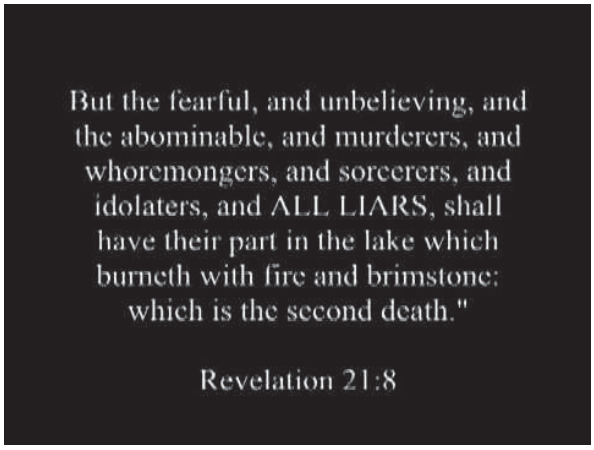
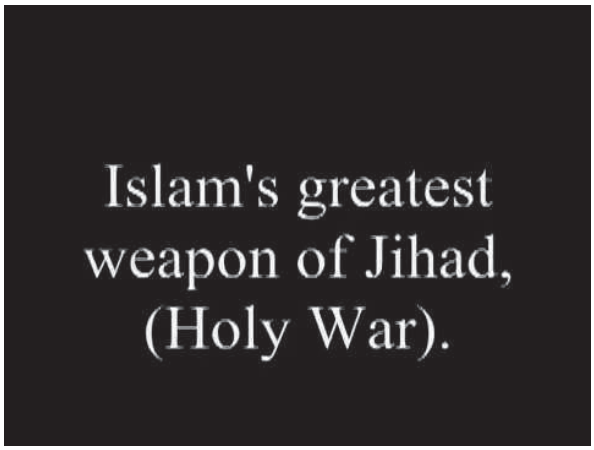
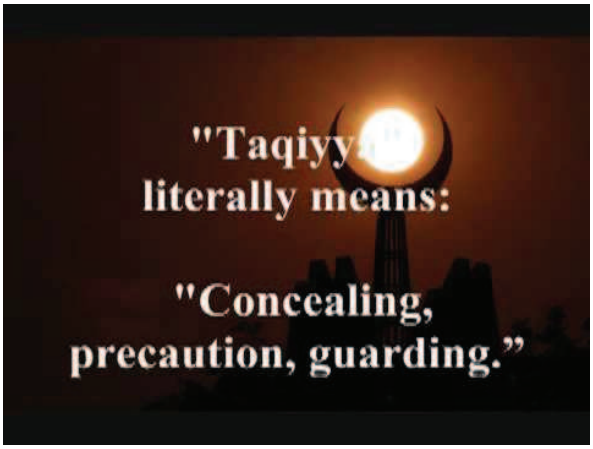
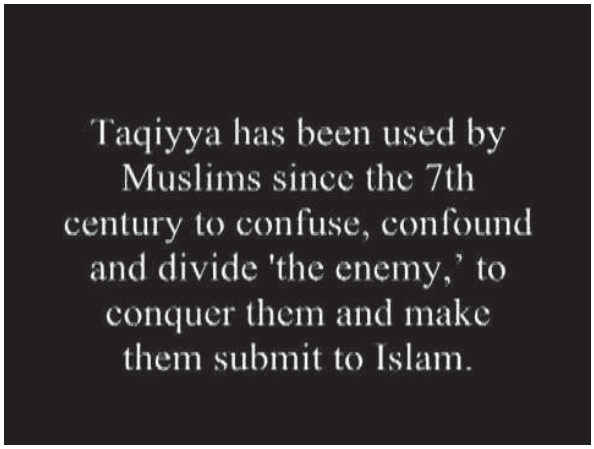

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

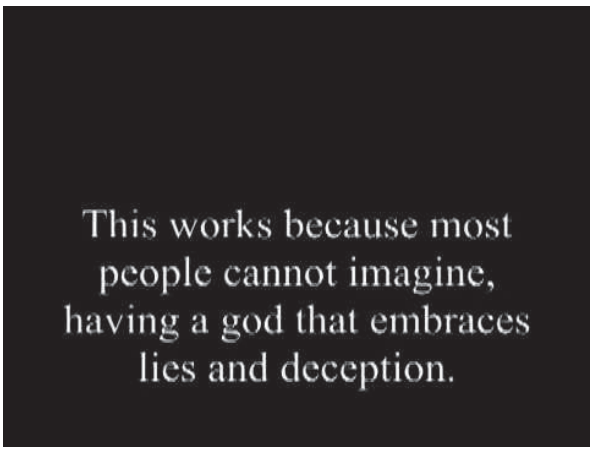

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death."
Revelation 21:8

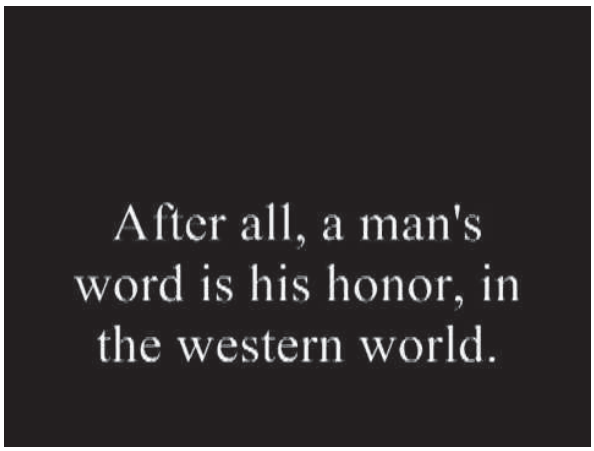
Taqiyya


Islam's greatest weapon of Jihad, (Holy War).


"Taqiyya" literally means:
"Concealing, precaution, guarding."


Taqiyya has been used by Muslims since the 7th century to confuse, confound and divide 'the enemy,' to conquer them and make them submit to Islam.


This works because most people cannot imagine, having a god that embraces lies and deception.


After all, a man's word is his honor, in the western world.

The greatest lie of all is that:
"Islam" means "peace."

Islam translates to,
"submission" (to Allah).

Allah is not a god of peace, but of war and bondage.

Lying in Islam, has nothing to do with morals or values. It is all about spreading Islam and safeguarding yourself while doing so.

Taqiyya, includes:

lying under oath, eating pork, drinking alcohol, and deceiving by making distorted statements (any form of lies including playing the "victim").

A Muslim is permitted to deny or denounce his faith if, by doing so, he protects or furthers the interests of Islam, so long as he remains faithful to Islam, in his heart, while doing so.

Falsehoods told to prevent the denigration of Islam, to protect oneself, or to promote the cause of Islam are sanctioned in the Qur'an and Hadiths.

Sura 3:28 says that, out of fear of Allāh (God), believers should not show preference in friendship to unbelievers "unless to safeguard yourselves against them."

"By Allah, and Allah willing, if I take an oath and later find something else better than that. Then I do what is better and expiate my oath.' "

Sahih Bukhari, Volume 7, Book 67, Number 427:

Sura 16:106 proclaims that if a Muslim who is forced to deny his religion is nevertheless a true believer who feels "the peace of faith" in his heart, he will not suffer great punishment.

"Taqiyyah is permissible till the day of Qiyamah, and this statement is better because it is Wajib to protect our life from any harm.

When faced with two hardships, one should go through the smaller one to save one's self from the bigger one. This is a recognized fact."

(Tafseer Kabeer, Volume 5, Page 746-750; Imam of Ahle Sunnah Allamah Fakhruddin Razi; Istanbul)

"I say that the meaning of Taqiyyah is to be cautious of revealing that which is in one's mind regarding ones beliefs and practices, in front of others."

(Fath al-Bari, Volume 12 page 314; Ibn Hajar Asaqlani)

Sura 9:6 "Allah and His Messenger dissolve (treaty) obligations with the Pagans."

The goal of Muslims is a world government under Islam; worship of Allah, obedience to Shariah law, and adherence to the Hijri calendar and Islamic holy days.

As Satan is the Father of all lies...

Islamic M.O. of conquest:

1. Taqiyya, (deceive), until there are enough Muslims

2. Slaughter men

3. Rape women and force conversion of Islam (enslavement) or kill them

4. Enslave children and forcibly convert them

5. Pillage and plunder

6. Tax the remnant in exchange for "security" (false peace)

How could anyone worship a god that has to use men to force conversions or resort to deception and threats to get people to worship him?

What kind of god is that?

BEHEAD
THOSE
WHO
INSULT
ISLAM

محمد رسول الله

145

Next video explains…

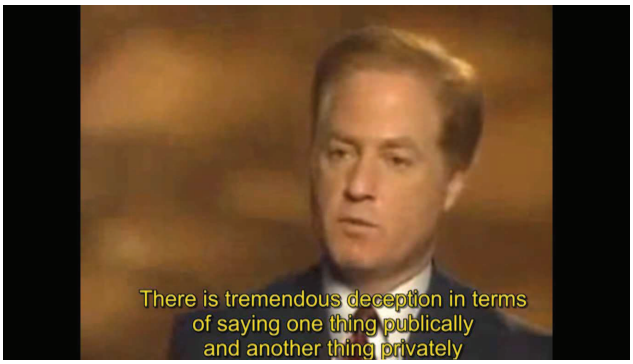
The Level of Deception

(Duration: 1m–22s)

You can see the full video here:

http://www.youtube.com/watch?v=dbIrWj6gDDk

146


There is tremendous deception in terms
of saying one thing publically
and another thing privately

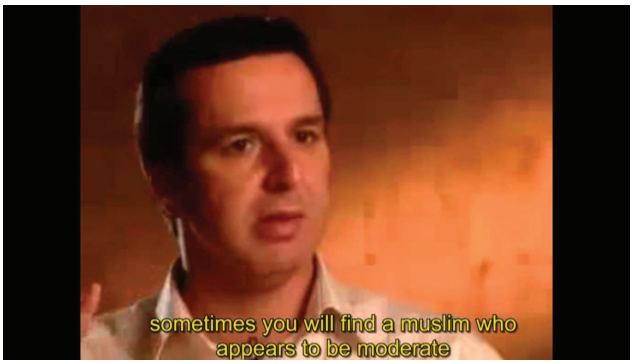
Washington D.C.
1993
Yasser Arafat obviously was the master of
this dual agenda

in terms of openly supporting terrorism or
non violence or condemning terrorism

Yassir Arafat
I condemn completely
this terrorist activity.

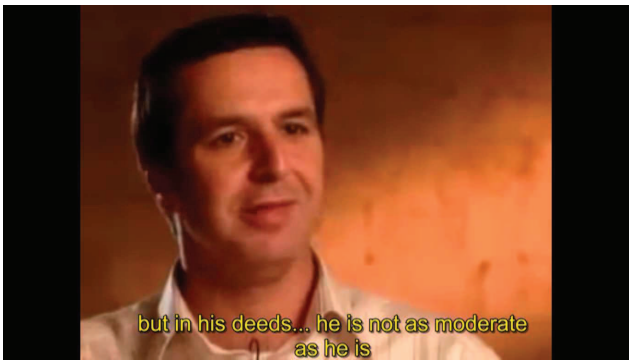
then secretly behind closed doors
supporting it

Palestinian TV
1996
Yassir Arafat
Jihad. Jihad.
Jihad. Jihad.


sometimes you will find a muslim who
appears to be moderate

2002
London
We in the past, post Sept 11, we have
said that the actions of flying
planes full of innocent civilian

2002
London
Anjem Choudary
Al-Muhajiroun
into buildings is not legitimate


but in his deeds... he is not as moderate
as he is

September 11th, 2003
North London
Anjem Choudary
Al-Muhajiroun
We are here to talk about the
magnificient 19

Those who two years ago today split the world into two
camps, into the camp of islam and
the camp of non-islam or Kufar

September 11th, 2003
North London
Anjem Choudary
Al-Muhajiroun
Those who revived the obligation
of Jihad worldwide

The magnificient 19, the occassion the hijackers
celebrating the attacks on New York

Anjem Choudary
The magnificient 19, the occassion the hijackers
celebrating the attacks on New York

The deception is so high and so successful
that... I am afraid we are loosing
the battle

147

The deception is so high and so successful… that we are loosing the battle.

148

How to identify the use of Taqiyya, especially when it is so effective that, even its victim remains unaware?

149

One of the main strategy will would be...

AWARENESS.

Educate people about Taqiyya, so that they would be able to identify taqiyya and defend themselves.

Next few slides will help understand how to identify taqiyya.

150

Taqiyya …

- Taqiyya, includes: lying under oath, eating pork, drinking alcohol, and deceiving by making distorted statement (any form of lies including playing the "victim").
- A Muslim is permitted to deny or denounce his faith if, by doing so, he protects or furthers the interest of Islam, *so long as he remains faithful to Islam, in his heart,* while doing so.
- In fact, deceit, which is doctrinally grounded in Islam, is often depicted as being equal—sometimes superior—to other universal military virtues, such as courage, fortitude, or self-sacrifice.

151

… Taqiyya …

- Other prominent scholars, such as Abu 'Abdullah al-Qurtubi (1214-73) and Muhyi'd-Din ibn al-Arabi (1165-1240), have extended *taqiyya* to cover deeds.

  In other words, Muslims can behave like infidels and worse—for example, by bowing down and worshiping idols and crosses, offering false testimony, and even exposing the weaknesses of their fellow Muslims to the infidel enemy—anything short of actually killing a Muslim.

  "Taqiyya, even if committed without duress, does not lead to a state of infidelity—even if it leads to sin deserving of hellfire."

152

… Taqiyya …

- According to one Arabic legal manual devoted to jihad as defined by the four schools of law, "The Ulema agree that deception during warfare is legitimate … deception is a form of art in war."
- Moreover, according to Mukaram, this deception is classified as *taqiyya*: "*Taqiyya* in order to dupe the enemy is permissible."
- Ibn al-'Arabi declares that "in the Hadith [sayings and actions of Muhammad], practicing deceit in war is well demonstrated. Indeed, *its need is more stressed than the need for courage*."

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… Taqiyya …

- Ibn al-Munir (d. 1333) writes, "War is deceit, i.e., the most complete and perfect war waged by a holy warrior is a war of deception, not confrontation, due to the latter's inherent danger, and the fact that one can attain victory through treachery without harm [to oneself]."
- Muhammad memorably declared, "For war is deceit"

154

Taqiyya –Contradictory Verses

How to interpret Taqiyya with the contradictory verses in Kuran;

- No careful reader will remain unaware of the many contradictory verses in the Kuran, most specifically the way in which peaceful and tolerant verses lie almost side by side with violent and intolerant ones.
- The standard view concerning war and peace verses is that when Muslims are weak and in a minority position, they should preach and behave according to the ethos of peace and tolerance; when strong, however, they should go on the offensive on the basis of what is commanded in the Medinan verses (war and conquest).

155

… Taqiyya

- It is best captured by the popular Muslim notion, based on a *hadith*, that, if possible, jihad should be performed by the hand (force), if not, then by the tongue (through preaching); and, if that is not possible, then with the heart or one's intentions.
- *hadith*: "If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."
- **It is a stealthy threat dormant amongst us.**

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How to identify taqiyya?

Practice of Taqiyya can be identified by looking into following main points

Sno	Point	Sno	Point
1	Outwitting the opponent	2	Playing the victim
3	False claims of torture	4	Manipulated Ambiguity
5	Crying Harassment	5A	Create Disorder
6	Blame the Enemy	7	Evasion
8	Demanding Evidence	9	Denial
10	Exploiting Conflict of Perception	11	Religion was Hijacked
12	Personal Attacks		

In the next slide, we will see a short video explaining the above.

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Next slide contains a Silent Video on

How to identify Taqiyya

(Duration: 5m–37s)

You can check the full video, online here:
http://www.youtube.com/watch?v=TDPUoTxjcDM

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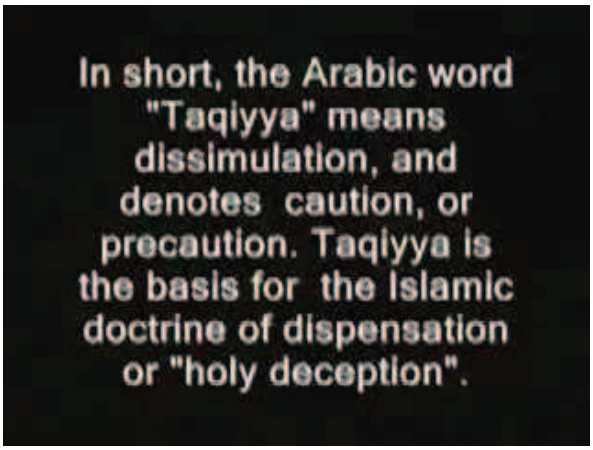
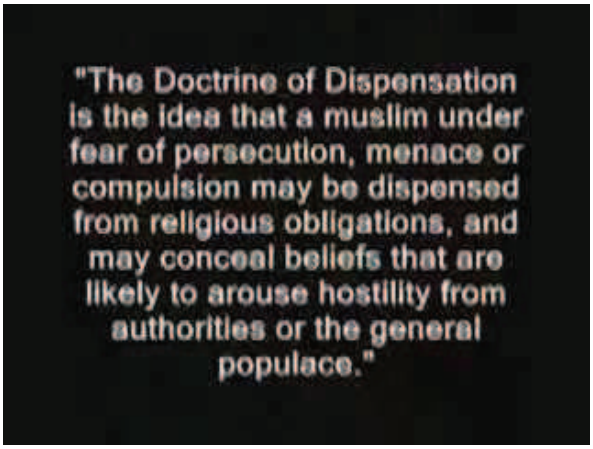
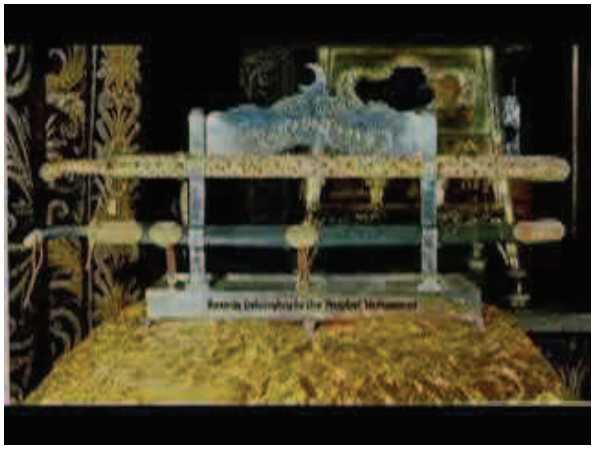
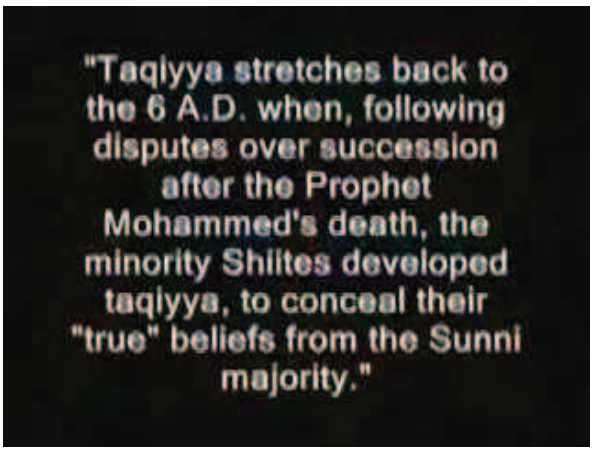
https://archive.org/details/bk050/page/n111/mode/1up









However, while Taqiyya is mostly attributed to the Shiites and Ismaili sects, such also exists in Sunni and therefore is traditional in all Islam.

Ibn Abbas stated: "al-Taqiyya is the uttering of the tongue, while the heart is comfortable with faith."

According to a muslim, "The meaning is that the tongue is permitted to utter anything in a time of need, as long as the heart is not affected; and one is still comfortable with faith." (al-Taqiyya/Dissimulation (Part I))

Narrated Abu al-Darda' said: "Verily we smile for some people, while our hearts curse those same people." (Bukhari, vol. 7, p.102)

Abd Ibn Hameed, on the authority of al-Hassan, said: "al-Taqiyya is permissible until the Day of Judgment."

(Jalal al-Din al-Suyuti,al-Durr al-Manthoor Fi al-Tafsir al-Ma'athoor, v2, p176)

"It is permissible, and sometimes necessary, to abandon al-Taqiyya, where revealing the truth will further the cause of the religion, and provide a direct service to Islam."
(al-Shaykh Muhammad Ridha al-Mudhaffar)

How to recognize Taqiyya

Though some of the comments are my own additions. This guide is based on a cleverly written work by Andrew Campbell that will help a non-muslim recognize when taqiyya is being used by a muslim, as I have found the analysis to be accurate.

#1- Outwitting the Opponent

Often inacted during times of debate. The muslim makes a feeble attempt to "outwit' the opponent through Taqiyya, creating a diversion by bringing up irrelevent information that has nothing to do with the discussed topic.

#2- Playing the Victim

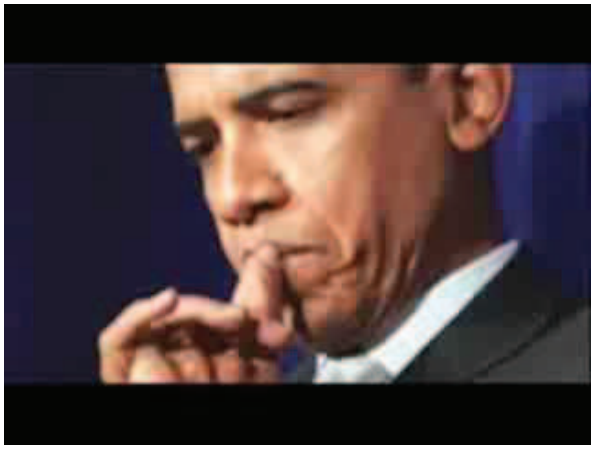
Muslims insistent cry they are minorities, victims of racism, or religious discrimination. As obnoxious as it sounds, muslims do seem to have that whole martyr complex down. Truth be told, 1.5 billion muslims is hardly a "minority" or a "race".

Another example of playing the victim, is the current war in Iraq. Iraqi resistence often will kill and bomb civilians themselves and then use the footage to blame or portray that the deaths were done by the US armies in an attempt to demonize the war.

#3-False Claims of Torture

The Al Qaeda training manual, contains precise instructions to terrorists on how to make false allegation of torture, including inacting self abuse in order to insist they were tortured. But hey, nevermind the real torturing going in Islam.

#4- Manipulated Amibiguity



This type of Taqiyya involves taking a word that has an obvious meaning while alluding that same word has a concealed meaning, and thus allows them to pretend to agree with your beliefs.

#5-Crying Harassment

This taqiyya can range from accusing law enforcement of ignoring Islamic customs, such as interviewing a woman without another one present, to whining that non-muslims and the press are harassing them by slandering Isam.

#5- Post-Arrest Islamic Disorder

Terrorists in legal proceedings have come up with a variation of "victim of torture". The most common claims are heart attack, depression or post-traumatic stress disorder due to interrogation or incarceration by authorities.

One can surmise that if the suspected terrorist (especially if Shiite) doesn't look worse than the bloody mess after the self-inflicted wounds from Ashura ritual, then the muslim is not being tortured but is in fact imploying al- taqiyya.

#6 -Blame the Enemy

Questioning of muslim terrorist activites around the world, are often cited by referrencing the plight of the Palestinians. US foriegn policy are blamed as "causes" for terrorism, and aside from the obvious, if not the US it must be a "Zionist" plot.

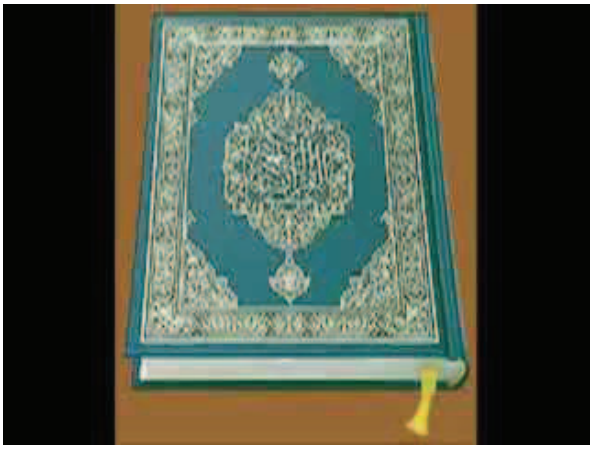
#7-Evasion

Using taqiyya with the press. There is nothing like giving a yes and no answer all at the same time, or by giving long monologues to a simple question. If that doesn't work, claim it was Arabic poetry lost in translation.

Sayyid Muhammad Husayn Fadlallah upon being asked if he was the spiritual leader to Hezbollah replied, "I am all of these and none of them at the same time." Yet, another example of taqiyya mastery.

#8- Demanding "Evidence"

This has happened in courtroom where suspected terrorists will repetively demand evidence under impossible standards of proof in order to obtain intelligence information.



If a non-muslim uses the text to point out the blatant ugly truth or contradictions in the Koran. The muslim uses Taqiyya by claiming the "infidel" is ignorant or they misquoted, or misinterpreted the Koranic passage.

#9-Denial

When denying any confrontations that expose Islam, especially if the text is right in front of them as pure proof. The Muslim imploys taqiyya but resorting to calling you a "liar".

Another example, if a muslim is confronted by the subject of suicide bombings. Many muslims use taqiyya by arguing "Islam forbids suicide". Of course, it is irrelevant since Koran nor Muhammad forbade suicide martyrdom, and muslims are committing it.

#10 -Exploiting Cognitive Dissonance

Mass brainwashing that "Islam is a religion of peace" induces a state of cognitive dissonance. The manipulated audience is then lead to believe that dialogue "with muslims" somehow promotes tolerance, sunshine love and hippy peace.

Catholic Bishop Muskens of Netherlands came up with the idea that the church can start callling God "Allah", in order to promote tolerance and placate muslims. I guess he failed to notice, the West is not the one that is intolerant.

#11- Islam Was Hijacked

The claim that small muslim groups "hijacked a great religion", is another example of taqiyya. Claiming terrorism is "un-Islamic" and contrary to Islamic teachings is a lie.

Apparentally, as in the case of Mr. Ummahfilms he failed to notice that muslim terrorists consider themselves devout followers of Islam. And most obvious of all, muslims hijacked planes on 9/11, and not the otherway around.

#12- Ad Hominem Attacks

Once again, taqiyya is used when confronted with non-muslim's views on Islam. The result is the muslim being shamed and defenseless resorts to death threats and insults. Ironically, it proves that allegations are true.

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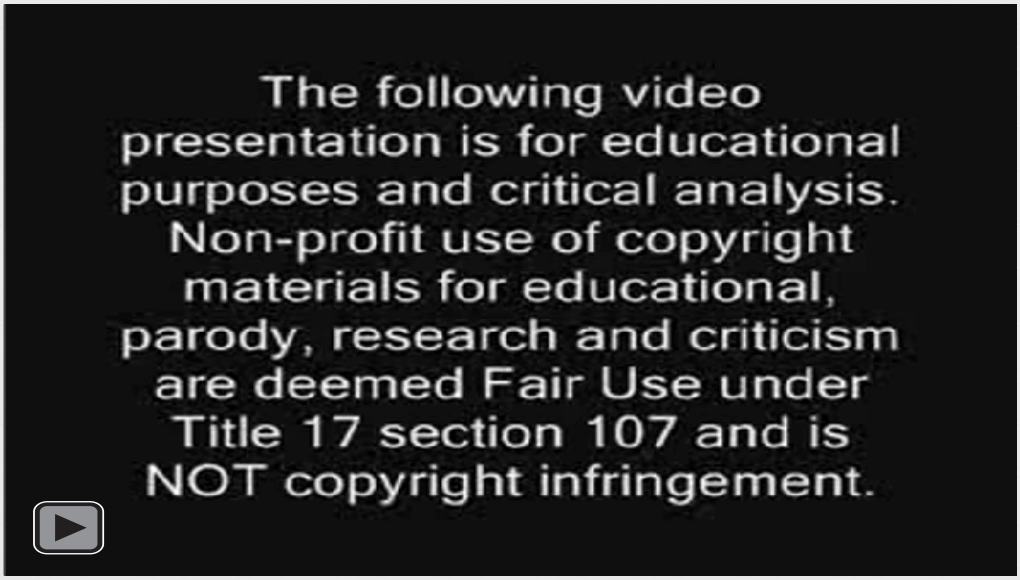

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3.2 Use of Taqiyya by Pirana Satpanth

Instances of use of taqiyya by Pirana Satpanth

160

Use of Taqiyya by Pirana Satpanth …

Almost all the researchers and scholars, including Courts have recorded that followers of Pirana Satpanth practice Taqiyya:

Some of the examples/points in this regard:

1) **Formation of Satpanth**: Satpanth has been formed with the mission to convert Hindus to Muslims using taqiyya. It allowed people to retain Hindu identity and adopt in a phased manner Islamic practices.

2) **Corruption of Hindu religious books**: Major Hindu religious books have been corrupted like Atharv Veds, Gita, Puran etc. Atharv Ved was declared as Kuran in kaliyug. The aim was to confuse the non-muslims and convert them to Islam.

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… Use of Taqiyya by Pirana Satpanth …

3) **Corrupting Hindu Gods' avtaars - Bodh Avtaar, Das Avtaar, Kalki Avtaar etc:** Corrupting Hindu Gods' avtaars with the sole intention to include Islamic elements in Hindu religion and then to portray that in order to attain salvation, finally followers will have to adopt Islam.

4) **Keeping Hindu Gods' names to the elements of Islam**: Calling Hazrat Ali as Nishkalanki Narayan, Bibi Fatima as Adhya Shakti, Mohammad Paigambar as Brahma, Imam Shah as Brahma's Avatar, Imam Shah Bawa renamed to Imam Shah Maharaj etc. etc. If Satpanth was clean inside out then why would it require using such deceptive naming strategy?

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… Use of Taqiyya by Pirana Satpanth …

5) **Corruption of Hindu rituals:** Many Hindu rituals were corrupted so that the faith of people on Hindu religion gets diminished. *Janoi* was asked to be removed. Dead bodies were asked to be buried, unlike doing a funeral by Hindus, etc.

6) Hindu beliefs were corrupted even to the extent of suggesting the killing cow helps people achieve heaven. Ganges, Mandirs, Idol worhships, Brahmins etc were shown to be damned, etc. (See Bodh Avatar Ginan). Similarly it is mentioned in Ginan that Stones, Animals and Trees should not be worshipped. If one does so, then one will have to carry stone on his chest till the Sun rise is clear. Hence, these three things should not be worshipped. In this fashion people were intimidated to leave their Hindu religious rituals and practices.

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… Use of Taqiyya by Pirana Satpanth …

7) **Corruption of Hindu religious / bhakti songs**: Garbis (sung during navratri festival) were corrupted at the first place. See Garbi (devotional songs sung during Navratri festival) ginans, composed by Pir Sadruddin.

8) **Creation of deceptive stories (ginans) like Jannatpuri and Moman Chetamani by Imam Shah.**
   - **Jannatpuri** has been written for people to attract towards Satpanth
   - **Moman Chetamani** has been written to warn people about the consequences if they do not pay dasond and doubt Satpanth dharm and Imam Shah.

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… Use of Taqiyya by Pirana Satpanth …

9) **Attempt to cut-off the roots and association with Hindus:** Pragji Kaka and Sayyed Imam Shah's heir Sayyed Vali Miya in a meeting of all three *Panchadas* (whole Kachchh / Kutch) on 12 Jan 1877, asked people from KKP samaj to boycott Brahmans and ordered not to call them for any religious affairs.
10) Similarly, asked followers not to register the family census data with *Vahivancho* Barot (person who records population census for our samaj).
11) All these orders were made in a attempt to cut off the people from their Hindu roots.

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… Use of Taqiyya by Pirana Satpanth …

12) **Attempts to Discredit Sanatani Leaders (1 of 2):** One of the strategy adopted under taqiyaa is to make totally false personal allegations against a person who raises concerns of Sanatanis. For example a new completely cocked-up story of Narayan Ramji establishing Laxminarayan Sect. (Refer www.realpatidar.com/series - Series 21, for full particulars). Other examples are attempts to malign Saint Odhavram Maharaj, Himmatbhai, Rameshbhai etc. The language of emails sent by Satpanthis have crossed all limits of civil society.
    - By attempting to personally malign the popular leaders of Sanatanis, Satpanthis have sought to discredit them and put honesty and integrity of that person in doubt. So that people ignorant of the true facts, doubt their work against Satpanth
    - By maligning the leaders of Sanatanis, the objective behind doing so is to confuse the people and put a doubt in minds of people about the work of the Sanatani leaders.

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… Use of Taqiyya by Pirana Satpanth …

12) **Attempts to Discredit Sanatani Leaders (2 of 2):**

- However, they could not escape the side-effects of this strategy. The 'false' quickly came out in public and it ensured Satpanth issue kept burning. From Sanatani point of view, it helped people in coming together in their fight against Satpanthis.
- Even today, this strategy is continued by Satpanthis, but fortunately for Sanatanis it is of more help than of worry.

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… Use of Taqiyya by Pirana Satpanth …

13) **Baseless and Cocked-up Theories (1 of 2):**

- In order to justify any of their "new" acts, every now and then new theories prop-up.
- A recent theory advocated is that the religious books of Satpanth were changed by Muslim rules and the present administration is trying to restore the books to the original condition. There is nothing to suggest any truth in this theory.
- Where as in reality no muslim rulers have never tried to touch the literature of the Satpanth. KKP Community has practiced the religion for hundreds of years under Hindu rulers. There was no compulsion to change the books.
- In India, for Hindus, no muslim ruler was as cruel as Aurangzeb. On one side they talk of certificate from Aurangzeb but on the other side they make false claims that rulers like Aurangzeb have changed the literature.

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… Use of Taqiyya by Pirana Satpanth …

13) **Baseless and Cocked-up Theories (2 of 2):**

- India became independent about 60 years back. Before that for about 200 years, British ruled India. If the books were genuinely changed by Muslims, what stopped them from restoring the original books in the past 260 years?
- Its literature always remained the same from the times of Imam Shah till the recent, so called, changed versions were introduced.
- All this suggests that, by using taqiyya, baseless and cocked up theories are floated. Though prima facie they may appear genuine, but with little deep thought, every thing becomes clear.

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… Use of Taqiyya by Pirana Satpanth …

14) **Main Literature is Kept Hidden (1 of 2):**

- Why is the literature of the Satpanth religion kept so secret? What is the reason behind not releasing ALL old religious books by now? They have not even published a LIST of all religious literature they have.
- "Mulband" the master literature, which some Satpanthis claim to be handwritten by Imam Shah, from which other literatures like Das Avatar is drawn. Why is kept so secret? If their claims are true, why have they not released the original version (without changing even a comma or fullstop) for the benefit of its followers?
- Till now one of the basis given for the changes made in the literature is that original Mulband says it. The reason for not releasing original Mulband seems that, once the original Mulband is released then they cannot make further changes in their literature.

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… Use of Taqiyya by Pirana Satpanth …

14) **Main Literature is Kept Hidden (2 of 2):**

- Holy Geeta of Hindus and Kuran of Muslims are never kept secret. Then why have Satpanthis kept the Mulband so secret. It seems obvious there is something which its followers would not like.
- Another example; The present administration of Pirana has issued the FIRST release of book on Imam Shah's Das avatar on 2002, i.e., about 500 years after he died. After 500 years where did they source this Das Avatar from? What happened to the Das Avatar recited for centuries together? Who gave them the authority to change the original Das Avatar, which is followed for hundreds of years, now? There are many questions to ask, than to answer.
- Another interesting point noted about the books is that could not be clearly associated with Hindus, are released with out mentioning the release date and/or the name and address of the publisher. In spite of insisting for one, no bill is issued from the counter of book stall at Pirana, from where the books are sold. They are sold on the basis of price mentioned in the books.

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… Use of Taqiyya by Pirana Satpanth …

15) **Attempts to influence Hindu Beliefs:**

- For the KKP Community, the Muslims were "imposed" or "portrayed", as people from the "superior" class. The best class in the world, having no equals.
- In times when the practice of "untouchability" was very prevalent, people had to take bath, if they touch any person from the "lower" (untouchable) caste and only after taking bath (to cleanse once self and become "pure"), he was allowed to enter the house.
- But with the help of Taqiyya, a new belief was "imposed" on the KKP Community, according to which, after having touched any such "untouchable" person, if that person later touches any Muslim, then he becomes "Pure", thus not requiring to "cleansed".
- In those days, whilst other Hindus tried to maintain "distance" from Muslims, at that time, by "imposing" or "portraying" Muslims as "superiors", attempts were made to bring Satpanthis close to Muslims.

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… Use of Taqiyya by Pirana Satpanth

16) If we look at the records, we will understand beyond doubt that, inspite of absence of safety concerns or cases for self-protection, taqiyya was used. Clearly suggesting, taqiyya was used to deceive Hindus to make them believe that Satpanth is a Hindu sect.
17) The above point also gets emphasised by the fact during the centuries of domination by Satpanth on the KKP Community, Pirana Satpanth had absolutely no threat in the Community.
18) As can be seen from above, even when there was no need for taqiyya, its use suggests that it was used with an ulterior motive of converting hindus and converting them muslims.

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People were victims of deception of taqiyya.

The use of taqiyya was so effective, that they did not suspect something was going wrong with them

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Summary… so far

Pirana Satpanth (even though it may look like Hindu sect) in reality it is a Nizari Ismaili Sect of Shia branch of Islam

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4. Stage 2

Post Imam Shah Era

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Stage 2: Areas Covered

- In this stage, we will cover;
  1. Split of Imamshahis
  2. Role of Kaka
  3. Imam Shah's Lineage
  4. Revolution in KKP Community
  5. Turmoil in Pirana Satpanth
  6. Reformed Taqiyya
  7. ABKKP Samaj's Leniency and Betrayal
  8. Re-Uprising in ABKKP Samaj
  9. Apprehensions
  10. Conclusion

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4.1 Split of Imamshahis

Reasons and circumstances behind the split of Imamshahis from the parent Satpanth (Ismailism), popularly known as Khoja community in India

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After the death of Imam Shah…
his son and descendant…
Nar Muhammad Shah…
(Nar Ali) came to power

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Split of Imamshahis …

- Payment of religious taxes like Dasond (1/10th of ones income) is one of the fundamentals of Satpanth.
- The amount of tax collected was meant for the use of 'Imam' in Persia. Hence the monies collected used to be sent to Persia.
- This practice was carried on by Imam Shah and was carried on even under Nar Muhammad himself, at the beginning of his rule.
- Thus, during such time, the newly converted community of Gujarat had remained faithful to their Ismaili Imams, who resided in Persia.
- Thus till time, they (followers of Imam Shah) were not regarded as a separate sect.

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… Split of Imamshahis …

- Imamshahi sect (followers of Imam Shah) was seceded from the parent Satpanth (Khoja) community, in 16th century, by Nar Muhammad.
- *Satveni-ji Vel* is the earliest of the available sectarian sources of this historical information.

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… Split of Imamshahis

- Even under initial days of Nar Mohammad Shah's rule, the system of sending the funds to the 'Imam' who used to reside in Persia, continued.
- However, instead of sending the money to Persia, Nar Muhammad revolted and ordered one pious Kheta, (who headed strong 18000 converted Hindus) to hand him in future all funds collected by him.
- Kheta flatly refused, a long quarrel, excommunication etc. resulted and this the split was introduced.
- This lead the formal split of Imamshahis from the parent satpanth sect, which today is known as Khoja community.

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Affect of the Split

Let us see the affect of this split on the Imamshahi sect:

- The split, caused by Nar Muhammad's pretensions, did incalculable harm to the sect; from Ismaili point of view.
- Instead of being followers of Ismailism, the followers became nothing but a petty community of "Pirana Wallas", a kind of inferior Hindus and very doubtful muslims.
- On the other hand, the main Satpanth community, (the Khoja Community) slowly in a phased manner adopted Islam.
- Orthodox Muslims do not regard imamshahis as Muslims and orthodox Hindus do not regard them as Hindus.

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4.2 Role of Kaka

Role of Kaka, the Mujavar (servant) of the Roza/Dargah

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Role of Kaka …

- In Imamshahi community all converts were Hindus.
- For tactical reasons and for self protection, many kept their conversion secret. They were permitted, outwardly, to comply with the prescriptions of their original religion.
- Even those who did not conceal, preferred not to sever their connection with their caste.
- In order to bring in mutual understanding between the missionaries and their converts, a Kaka was appointed. He would advice and direct the converts, settle their disputes and most important to collect the religious taxes and to forward to the Pir.
- Originally Kaka was the headman of the converted Hindu community, appointed by the Pir.

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… Role of Kaka …

- When a Kaka is selected, the necessary initiation ceremonies are performed by Saiyyeds.
- Traditionally the Kakas had two names, a Muslim and a Hindu. For Ex. Naya Kaka was called Pir Nasiruddin. The late Karsan Das Kaka was also known as "Pir Karim".
- This institution of Kaka was introduced at an early period in village communities, but slowly penetrated into the centre.
- The cause of the positioning of Kakas in the centre were the rivalries and quarrels of the sons of Nar Muhammad Shah.
- In order to create an apparatus for more or less impartial distribution of income amongst the different quarreling members of his family after his death, he arranged that the taxes and offerings should be collected by a specially appointed head Kaka, who would also keep up the shrines.

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… Role of Kaka

- He was appointed for life, had to take vow of celibacy and receive for himself only his food and his clothing.
- But in reality, as the whole history of the sect shows, the Kakas proved to be an inexhaustible source of intrigue and misery to the community.
- With the help of money power, the Kakas grew in strength and started considering themselves to be religious head of the sect.

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List of Pirana's Kakas

1	Shana	11	Nur Mohammad	21	Nathu (3)
2	Sher Mohammad	12	Bhula	22	Petha
3	Abdullah	13	Pocha	23	Karamshi
4	Ibrahim	14	Pragji	24	Laxman
5	Rahim (1)	15	Nathu (1)	25	Ramji
6	Karim Mohammad	16	Deepa (Abdur Rahim)	26	Savji
7	Saamad	17	Manji	27	Karsan
8	Hasan	18	Nathu (2)	28	Nanakdas (Present)
9	Rahim (2)	19	Nagji		
10	Raje Mohammad	20	Shamji		

Note: It is understood that by use of taqiyya, names of Muslim Kakas have been replaced with Hindu names

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https://archive.org/details/bk050/page/n136/mode/1up

4.3 Imam Shah's Lineage

A quick overview on the Lineage of Imam Shah's throne/seat
(Overview of the so-called Harivansh)

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1
- Imam Shah
- B:1452 D: 1513 (62 years)
- Buried at Pirana

2
- Nar Muhammad
- B: 1469-70 D: 1533-34
- Buried next to Imam Shah's Tomb

3
- Saiduddin (Sa'id) Khan
- B:-- D: 1572
- Buried at Pirana, Nr. Imam Shah's Tomb

4
- Abu Ali Hashim
- B: 1559-60 D: 1612
- Burial: ----

5
- Abu Mohammad Hashim
- B: 1597 D: 1636
- Burial: ----

Contd…

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6	• Muhammad Shahi Dula Burhanpuri • B: 1624 D: 1657 • Buried in Bahadurpur, Nr. Faizpur.
7	• Abu Mohammad Shahji Miran • B: -- D: 1691 • Burial: Pirana
8	• Mohammad Shah • B: 1679 D: 1718 • Buried at Ahmadnagar
9	• Mohammad Fadil • B: 1717 D: 1746 • Buried at Champaner
10	• Sayyid Sharif • B: 1731 D: 20th Feb 1975 • Burial: ----

Contd…

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11	• Badruddin (Bada Miya) • B: 1775 D: 1827 • Burial
12	• Baqir Ali • B: D: 1835 • Burial: ---
--	• END of Lineage • Baqir Ali died without leaving any successor

As can be seen from above, Researchers on the subject have found, with hard evidence, that Imam Shah's lineage (Harivansh) has already come to an end.

Note: It is understood that many Satpanthis are unaware of the above fact and follow one Saiyyed, Shamsuddin Khaki, who "claims" to be "Sajjad Nashin" or in simple words claimant of Imam Shah's throne. Which means, as per Satpanth Doctrine, he is the living Imam and thus 10th Avatar of Lord Vishnu / Ali.

It is really pity that many Satpanthis accept this theory out of ignorance.

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https://archive.org/details/bk050/page/n138/mode/1up

New theory surfaced

- Inspite of Harivansh (Imam Shah's Lineage) having come to end, one interesting story is floating about the Ashraf Shah Saiyyed. According to that story, Aurangzeb (the cruel moghul ruler, who is famous for using force to convert Hindus and made them muslims) had certified Ashraf Shah Bawa to be the heir of Imam Shah Bawa's throne. (Harivansh)
- It is surprising that some people consider it to be true and follow Shamshuddin Khaki who claim to be the successor of Imam Shah's throne.
- Since 23-Feb-2010, one Saiyyed Salahuddin Bawa Khaki, son of Shamshuddin Bawa, is claiming to be the "Sajjad Nashin" of Pirana ("Harivanshi Saiyyed")
- The claimant of Imam Shah's lineage, the present "Harivanshi Saiyyed", advocates that nobody should follow any other Saiyyed other than the Saiyyed on throne. Not even the real brother of the Saiyyed on throne / "Harivanshi Saiyyed".

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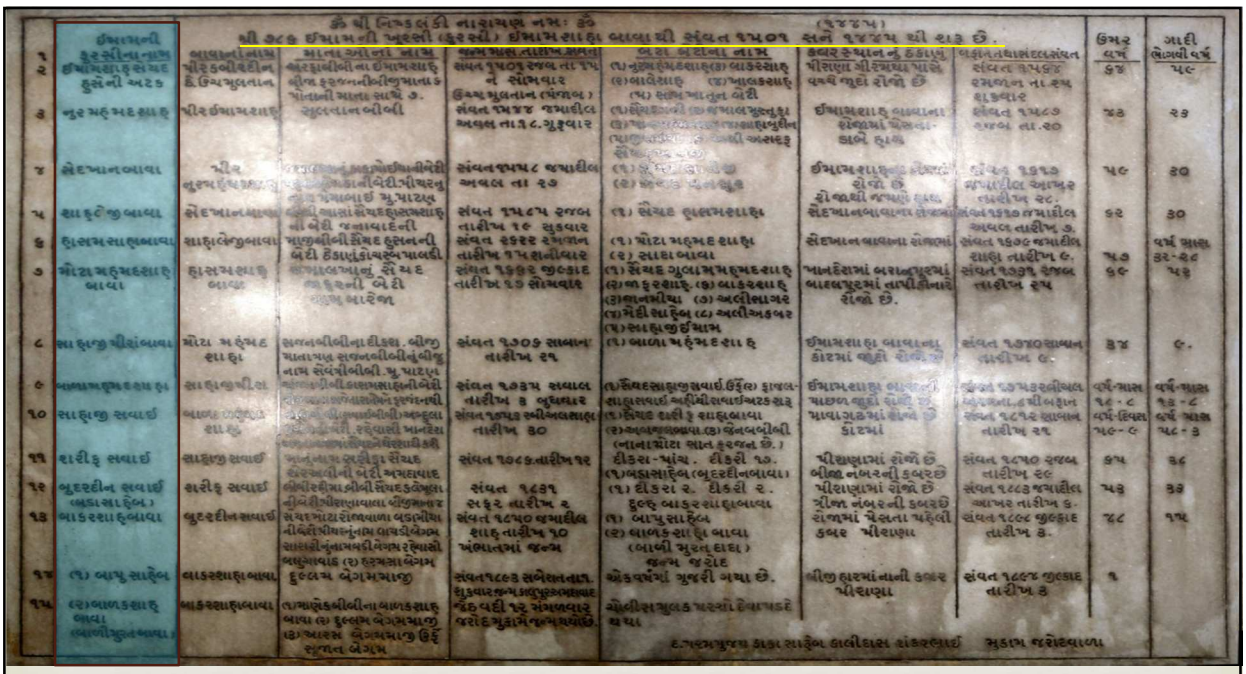

A stone carving showing Imam Shah's lineage. It differs a bit from the lineage shown in this presentation

4.4 Revolution in KKP Community

Revolution in KKP Community
and
its effect on Pirana Satpanth

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Effect of Revolution in KKP Community …

1. Relationship between KKP Community and Pirana Satpanth

- KKP Community and Pirana Satpanth share a special relationship.
- As seen in earlier slides, overwhelmingly vast majority of followers of Pirana Satpanth are from KKP Community.
- Hence it is natural that the religious beliefs, thoughts and actions of people from KKP Community would effect Pirana Satpanth.
- In next few slides we will see the miserable conditions which gave rise to the uprising in KKP Community, between 1920s and 1960s and its effect on Pirana Satpanth.

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… Effect of Revolution in KKP Community …

2. Main reasons behind success of Imam Shah:

- One of the factors behind success of Imam Shah is that he was very good at doing miracles.
- With the help of his miracle powers, he made a group of pilgrims on their way to Kashi, to have the Kashi Vishnu Darshan from Pirana itself, without having trouble to travel hundreds of kilometers to Kashi. This attracted the fancy of the people. They started believing in the miraculous powers of Imam shah.
- Another story is that, farmers were facing continuous 3 years of drought in and around Ahmedabad. They approached Imam Shah, who with his miraculous powers, brought rains. This attracted poor farmers and they started following him.
- Many such stories of miracles stories are floating, some of them by way of Ginans, which would only catch the imagination of illiterate, poor and ignorant class of people.
- Once people started believing him, Imam shah slowly introduced his followers to the new religion, the Satpanth (a shia muslim sect), presenting it as a "true Hindu religion" of the Kaliyug.
- **Followers were illiterate, poor and ignorant background, and had good experience of Imam Shah, as mentioned above. Left with the inability to suspect, people blindly accepted Imam Shah's words. The way in which the new religion was presented to them, full of Hindu elements, made it easy for the new converts to accept it.**

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… Effect of Revolution in KKP Community …

3. Embracing Satpanth:

- On Friday, 19 Oct 1534, some people, in small groups, of Kadva Patidar ("KP") Community, which is also commonly known as "Kunbi" or "Kanbi" community, embraced the religion of Imam shah, the Satpanth.
- Later on these converts were identified because and by their religion as "Mumna Musalmans".
- Even today one can find a statue of Mumna Kanbi in a museum at Bhuj.
- During those days, the KP Community was based mainly around Unjha, in Mahesana District of Gujarat.
- Slowly other (Hindu) members of the community became aware of the muslim credentials of their brethren .

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… Effect of Revolution in KKP Community …

4. Migration to Kutch:

- This led to mass boycott of people 'Mumnas' (people following Pirana Satpanth religion). They were forced to migrate out of their home district. Then, under the guidance of Imam shah, they migrated to Kutch.
- It was immensely painful to leave their high yielding fields in Mehsana district, which was one of the most suitable place for agriculture. They had to migrate to dry, arid and very hostile desert environment of Kutch, the least suitable place for agriculture. However, their main occupation remained agriculture.
- After they moved to Kutch, they first settled in Shikra Village, near Bhachau.
- Their settlement in Kutch gave them the new identity of Kutch Kadva Patidar ("KKP") community. Even 500 years after settling in Kutch, these people speak Gujarati in their homes. Even today, the vast majority do not understand the local dialect, Kutchhi.
- The above fact is biggest proof that this community migrated from Gujarat to Kutch.

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… Effect of Revolution in KKP Community …

5. Following Hindu customs and rituals:

- In spite of being labeled as Muslims and thus had to suffer the huge pains of having to settle in an hostile geographical area, the new converts always felt that they were true Hindus.
- Why would they not feel so? They were following all customs and ritual of Hindus including the marriage and death ceremonies (upto 19-Jan-1776). They used to celebrate Hindu Festivals like Diwali, Navratri, Gokul Ashtami also.
- Apart from paying religious taxes, revering the Saiyyeds (the descendants of Imam shah) and occasional pilgrimage to Pirana, no other Muslim customs were followed.
- The fact that the community was illiterate, poor and thus ignorant about the literature of Hindu and also of Satpanth religion. They had no option, but to rely on oral instructions from Saiyyed. This also added to their wrong belief.

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… Effect of Revolution in KKP Community …

6. KKP Community's promise to Vishram Nakrani (1 of 2):

- One of KKP Community's foremost member, Shri Vishram Nakrani, settled in "Shikra" village, located near the boundary Kutch and rest of Gujarat. In those times Shikra used to be the central place of the KKP Community. The Community was not spread in the internal villages of the Kutch.
- Vishram Nakrani was one of the forefront leader of the KKP Community and hence many people respected and followed his words.
- In V.S. 1685 i.e., year 1628-29, he fell ill and it was last moment of his life.
- However, his soul was not able to leave the body. His body was struggling with the pain. Hence he was asked for his wish.

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… Effect of Revolution in KKP Community …

6. KKP Community's promise to Vishram Nakrani (2 of 2):

- Vishram Nakrani replied that our community has blundered by following Imam Shah. We have accepted a Muslim as our religious Guru. Unfortunately, it is not possible to go back. Hence if we want ourselves to remain Hindus, then please give me two promises;

  1. You will never ever stop celebrating "Gokul Asthami" festival. (Because of this, Krishna Janmasthami festival is celebated till date by KKP Community. Saiyyeds would not allow to practice Janmasthami festival in the "Khanas", hence the practice of celebrating if in open space outside Khana started, which still continues today.)
  2. KKP Community considers Muslims as lower caste. Hence, you should not eat foot cocked by lower castes. Do not eat Non-Veg. (Hence, even after following a muslim sect for hundreds of years, KKP community does not eat non-veg.)

- The two promises given to Vishram Nakrani have always been kept by the KKP Community. Hence, inspite of thousands of attempts by Saiyyeds to corrupt the food practice of KKP Community, they have failed.

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… Effect of Revolution in KKP Community …

7. Revolt by Keshara Parmeshwara:

- On Friday, 19th Jan 1776, a major historical even unfolded, which ignited a small spark that led to the uprising.
- The then in-charge Kaka of Pirana, the Pragji Kaka and Saiyyed Valimiya (descendant of Saiyyed Imam Shah) called a meeting of "Gnati Panch" (the heads of the community) at Nakhatrana (a taluka place).
- In their presence a resolution was passed to 'dismiss' the "Community Brahmins" who were traditionally serving community, since ancient times. Further all community members were specifically debarred from engaging any Brahmin to perform their rituals.
- Similarly, it was decided to 'ban' people from getting their genealogical data recorded (a traditional custom, followed for centuries together) in the books of "Vahivancha" (a person who traditionally generation after generation records such data for the KKP Community). The person would record the genealogical data was also 'dismissed' from the service, by the community.
- This was the first major clear attempt to cut-off the community from their Hindu roots. It would, in future, pave smooth way for conversion into Muslims religion, which had no caste system.

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… Effect of Revolution in KKP Community …

8. The first split in the community:

- One of the foremost leader of the community, Shri Keshara Parmeshwara, who happened to be a 'Mukhi' of Netra village, smelled the rot and understood the deep rooted conspiracy. In the same meeting he raised his voice against the controversial resolution.
- However, in absence of sufficient number of supporters to block the resolution, he walked-off the meeting with his supporters.
- After reaching his home, Keshara Parmeshwara briefed the people of the villages, about the deep rooted conspiracy.
- Under the influence of missionaries from Swami Naryan sect, the people from these villages permanently embraced Swami Narayan sect of Hindu religion.
- Even though the people following the foot steps of Keshara Parmeshwara were a small minority, this event highlighted that there was something wrong about the claims of Satpanth being a Hindu sect.
- Unfortunately, other members of the community still kept on believing that Pirana Satpanth is a Hindu sect and considered Saiyyeds as their spiritual heads.

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… Effect of Revolution in KKP Community …

9. Birth of the great leader Narayan Ramji Limbani:

- In the KKP Community, occasion of any Saiyyed's visit was considered auspicious. Followers would celebrate the occasion by gathering in large numbers and offer him money and other valuables. Left over food of Saiyyeds was considered as "Prasad" and distributed amongst followers.
- Saiyyeds used to discourage their KKP followers from sending their children to schools. Since Saiyyeds were considered as their spiritual gurus, their followers would blindly abide by the words of Saiyyeds.
- Illiteracy along with compulsion of paying religious taxes, under all circumstances, was worsening their every year. To add to their woes, the frequent droughts of Kutch made their condition terrible, in cases worse than of animals.
- Under such terrible circumstances, about 108 years after first revolt by Keshara Paremeshwara, , date 22-May-1883 marked the birth of the great legendary Shri Narayanji Ramji Limbani (he also used 'Contractor' as his surname) in the village Virani Moti, very near to Nakhatrana.
- Shri Narayanji Ramji Limbani, under the able guidance of his father, completed his studies of 5th standard/class. (Illiteracy rate was so high that in those days, only 4 other members, from the whole community, was able to complete 5th standard/class).

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… Effect of Revolution in KKP Community …

10. The Turning point - (1 of 2):

- Like his father, he too was a very able and capable building contractor. In order to try his luck in business, he shifted to Mumbai in the year 1902 and flourished in his business.
- In the year 1908, came an event in his life, which changed his life forever. It resulted in huge impact on the community as well.
- One day, for discussing a prospective contract of building house, he happened to meet one wealthy Shri Keshavji Damji, who too was from Kutch, but from another community known as Bhatia.
- Shri Keshavji Damji was happy to award the contract to Shri Narayanji Ramji Limbani, but while doing so, he passed a comment, which changed the life of Naryanji Ramji Limbani.

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… Effect of Revolution in KKP Community …

10. The Turning Point - (2 of 2):

- He sarcastically commented that "Though he look like Hindus, but by religion he is a Kafar - a non hindu and a non muslim. They burry the dead and recite Dua during marriages"
- Narayanji Ramji Limbani got shock of his life. He was puzzled and said to himself that in spite of being a Hindu, why people make our (community's) of his religion? Aren't we Hindus?
- This made him inquire and acquiring religions knowledge.
- He met various leaders from Hindu community and understood what true Hinduism is. Further he also understood that Pirana Satpanth was a carefully designed apparatus for conversion and how the whole community was fooled to believe that they were following Hindu religion, while actually they were following a muslim religion.

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… Effect of Revolution in KKP Community …

11. Acquiring full religious knowledge of Satpanth:

- After putting in huge efforts and over a long period of time, Narayan Ramji successfully acquired the excellent knowledge on Pirana Satpanth religion.
- The level of knowledge attained by him was so high that, at later stage of his like, he went ahead and published a very famous book called "Pirana Satpanth ni Pol ane Satyano Prakash". This book was the first book, which disclosed the inner secrets of Pirana Satpanth to the outer world.
- Even today many eminent writers and scholars on the subject, refer to his book.

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… Effect of Revolution in KKP Community …

12. Beginning of the revolution:

- After acquiring the knowledge of Satpanth religion, Narayanji Ramji started discussing his thoughts with his friends and mobilised support.
- On 04-Jun-1908 he and 7 others, at the holy place of Trambakeshwar, Nashik performed the cleansing ceremony, which enabled them to formally embrace Hinduism.
- He started organising small meeting and explained the reality about Pirana Satpanth to the audience. Many people got influenced and joined him.
- People were shocked when they learned that the religion they were following all along these years was not a Hindu religion.
- He started enjoying very good support and people started expressing their willingness to embrace Hinduism.
- He adopted a strategy of **"complete separation".** That is to say keeping full distance from people following Pirana Satpanth.

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… Effect of Revolution in KKP Community …

13. Momentum could not be sustained:

- He started the campaign around the year 1908, which reached its height in first half of 1920s.
- During that time, Naryanji Ramji Limbani and his right hand Shri Ratanshi Khimji Khetani held numerous meetings in several villages. They were also able to successfully concluded three huge Gnati Adhiveshan of whole KKP Community.
- In those meetings several resolutions boycotting Pirana Satpanth were passed unanimously.
- Many families actually converted to the main Hinduism.
- However, after the initial success soon started fading.
- Those people who under the influence of Narayanji Ramji Limbani had embraced Hinduism, started re-converting back to Pirana Satpanth religion. This was shocking.

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… Effect of Revolution in KKP Community …

14. Reasons for Failure – (1 of 2):

- There were two main reasons for the setback;
  1. The people who converted to Hinduism were immediately excommunicated by the opponents, who were in vast majority.
     - This posed practical problems to the Hindu converts as their relatives were still following Pirana Satpanth. In a caste based system, a person is nothing without the community. Every effort was made to harass these people in their day to day affairs. Their life became very difficult.
  2. Narayanji Ramji was strong advocate of principles of Arya Dharm, which undoubtedly is one of the purest form of Hinduism. However, even by any well educated person of modern era would find Arya Dharm's prescribed Daily rituals were very difficult to practice.

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… Effect of Revolution in KKP Community …

14. Reasons for Failure – (2 of 2):

- In the backdrop of not having practiced Hinduism, in true sense, for centuries now, almost whole community was not only ignorant of the principles and values of Hinduism, but also was ignorant of its daily practices.
- The situation was that of like a KG student admitted to Class X. It was obvious that under such circumstances the child would completely get lost and loose interest in the subject. The child would stop going to school.
- It is easy to understand the inability of the fresh people in practicing the one of the purer and rigid form of Hinduism.

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… Effect of Revolution in KKP Community …

15. Efforts of Narayan Ramji did not go in vain:

- The situation became bad to worst. Every morning people would gather at the residence of Shri Narayanji Ramji and would express their inability in practicing Hinduism and to express their desire to re-embrance Pirana Satpanth.
- The setback was so sever that the whole team of Narayanji Ramji Limbani got deeply discouraged.
- Narayan Ramji had not successful in bringing back the community to the Hindu fold.
- However, all his efforts did not go in vain. Narayan Ramji's effort of spreading the awareness that Satpanth was not a Hindu religion left enough sparks for others to take his fight further.

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… Effect of Revolution in KKP Community …

16. Entry of Odhavram Maharaj:

- In these circumstances , a true saint, Shri Odhavramji Maharaj happened to meet the right hand of Narayanji Ramji, Shri Ratanshi Khimji Khetani, an another great legendary son of the same Virani Moti village, where Narayanji Ramji was born.
- After understanding the modalities of approach adopted by Narayanji Ramji and his team, Odhavramji Maharaj gave Shri Ratanshi Khimji Khetani the strategy of **"co-operation"**.
- Instead of maintaining distance from Satpanthis, people were encouraged to have contacts with them with the aim to politely persuade them to join Hindu religion. As the time progressed, this strategy went on to prove to be very highly effective.
- It ensured that people could easily and successfully break the shackles of Pirana Satpanth and permanently remain in the main Hindu stream. In other words, easily and smoothly convert to Hinduism.

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… Effect of Revolution in KKP Community …

17. Success of "co-operation" strategy:

- As it is said that the proof of pudding is in its eating. Shri Ratanshi Khimji Khetani was highly influenced by Shri Odhavramji Maharaj, when he witnessed that the formula recommended by Odhavramji maharaj's worked miracles and was successful in his own house.
- This formula was not only very effective, but also did not suffer from the drawback faced in the Narayanji Ramji's "Complete Separation" strategy.
- Instead of maintaining distance from people of Satpanth religion, a deliberate policy of co-operation was adopted where in by maintaing very good contacts, people following Pirana Satpanth were made to feel at home while joining Hindu religion.
- Ratanshi Khimji Khetani and his team, along with Odhavramji Maharaj travelled from village to village and held innumerable meetings to convince people to join the Hindu religion.
- Separating from Pirana Satpanth Samaj, Ratanshi Khimji Khetani and his team formed the new break away Samaj, called the 'Kutch Kadva Patidar Sanatan Samaj', which was the umbrella organisation for all Sanatanis (Hindus).

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… Effect of Revolution in KKP Community …

18. Building of Laxminarayan Temples:

- In order to ensure that the people do not drift away back to Pirana Satpanth, the need of building religious infrastructure like temples, meeting halls etc., was felt.
- Understanding the importance of this, Odhavramji Maharaj personally participated in building a temple of KKP Community's Kuldevi, Shri Umiya Mata at Vandhay, near Desalpar.
- However, the community did not yet have their *Aaradhya Dev*. Thanks to Pirana Satpanth, the original Aaradhya Dev of community was already forgotten. Hence Odhavramji Maharaj carefully thought suggesting Laxminarayan Dev as the new Aaradhya Dev, by which the community not only give an unique identity amongst Hindus, but also be able to preserve the new identity, perpetually.
- Ratanshi Khimji Khetani was instrumental in building about 65 temples of Laxminarayan Temples across several villages in Kutch.
- This act of Ratanshi Khimji Khetani gave vital boost to the efforts of Hindus. More and more people started supporting their cause.

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… Effect of Revolution in KKP Community …

19. Charismatic Odhavramji and Charm of Ratanshi Khimji:

- Shri Ratanshi Khimji Khetani was exceptionally very good in delivering emotional and very touchy speeches. So was Odhavram Maharaj's charisma. In the meetings, people literally used to cry hearing their speeches. And with the tears in their eyes they vowed to embrace Sanatan Hindu Dharm, the original religion of their ancestors.
- This change of religion was directly driven from "heart". Nobody forced or fooled people to change their religion.
- The realisation about the true and great religion followed by their ancestors and the faith on their two great and immensely popular leaders ensured this change of the heart.

20. Adoption of simple religious procedures:

- Coupled with above factor was adoption of simple and basic religious rituals/procedure (in comparison with the strict Arya Dharm) ensured comfort amongst the people. It was easy for a follower to understand, follow and at the same time be extremely comfortable practicing the new religion.
- Payment of dasond and religious taxes, which were considered and proved to be the root cause of backwardness of the whole of KKP community, were completely rooted out, in the new religion.
- This caught up with the imagination of masses and people started embracing the new religion in huge numbers.

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… Effect of Revolution in KKP Community …

21. Change of religion by whole community:

- Since in the Hindu religion, there was no obligation for payment of dasond and other religious taxes, it ensured prosperity and wealth of the community.
- The new central samaj which was formed in mid 1920s was functioning vibrantly. It became an institution of the people following Hindu religion and grew to become stronger than the samaj of Pirana Satpanthis.
- At the same time, Ratanshi Khimji Khetani & his team carefully targeted their continuous and clandestine efforts to convince and win over, local leaders who were in forefront at village affairs.
- Over a period of time, the formula given by Odhavramji Maharaj worked miracles.
- There was a time when almost the whole community joined the main Hindu stream.

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… Effect of Revolution in KKP Community

22. Settingup a formal and legal central institution/samaj:

- Then came the time, when, once again with the inspiration of Odhavramji Maharaj, that the importance of education was felt. Thus a huge and magnificent boarding school complex was built in Nakhatrana.
- The relatively new, break away samaj, which by now was about 4 decades old and was doing some excellent and very effective work at the ground level, was transformed and given a formal legal structure of a 'trust'. It was registered with Charity Commissioner in 1960. This trust was named as "Kutch Kadva Patidar Samaj"("KKPS") which was later renamed. Today, this samaj is known as the "Akhil Bharatiya Kutch Kadva Patidar Samaj" (the "ABKKPS")
- Ratanshi Khimji Khetani's team members who by now had become very popular under his able guidance, founded this new institution and were the trustees and managing committee members. Unfortunately Ratanshi Khimji, himself was, at that time, facing severe health problems.
- The school building also housed the head quarters of this new institution. This arrangement continues till date.

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What made Satpanth tick even after the revolution

- Any normal person would question, that if Satpanth is a Muslim religion and since its followers want to follow Hindu religion, then why are they still stuck in Satpanth?
- Careful analysis makes the picture clear.
- Followers of Satpanth can be divided into two classes;
  1. **Who are aware:** People who are aware of the reality that Satpanth is a Non-Hindu religion, have faith in that religion and want to practice it.
  2. **Who are ignorant:** People who are unaware of the reality. With the help of taqiyya, the religious leaders of Satpanth hammer upon them that what ever they hear about Satpanth from others, especially Sanatani brethren, is not true. Its pitty that these people still get fooled in modern times and hence ontinue their old tradition.

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4.5 Turmoil in Pirana Satpanth

The reactions by Pirana Satpanth during its difficult times

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Turmoil in Pirana Satpanth …

1. Worsening situation:

- Initially, adverse influence of Narayan Ramji Limbani and later the onslaught of very lethal and effective attacks by Ratanshi Khimji Khetani, Pirana Satpanth's fort built on foundation of lies, started coming down like pack of cards.
- People, in great number, started realising that the religion they wanted to practice was Hindu religion, which the Pirana Satpanth religion could not match.
- It was amply clear that the people did not want to follow a non-Hindu religion.
- The number of followers started falling drastically. As more and more people became aware of the secrets of Pirana Satpanth religion, they became inclined to embrace Hindu religion. The efforts of Ratanshi Khimji Khetani and his team had ensured that this transition was very easy for them.

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… Turmoil in Pirana Satpanth …

2. Internal fights -1931 court case –(1 of 2):

- Around the same time, the institution at Pirana was plagued with internal fights.
- The famous court case which was filed in 1931, which had far reaching repercussions on the administration of the Shrine. This case was fiercely fought between the Saiyyeds and the followers of Satpanth, led by the Kaka.
- The dispute was about ownership of property at Pirana and rights over of Dasond and other religious taxes.
- In 1939, when the judgement was out, the court ordered for formation of the trust called "The Imam Shah Bawa Roza Trust Committee Trust" registration no. E-738. This trust is in charge of affairs till date.
- Saiyyeds, who did not have any say in the affairs handled by Kaka, legally got the right to be part of the trust board.

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… Turmoil in Pirana Satpanth …

2. Internal fights -1931 court case –(2 of 2):

- The trust consisted of 7 members of KKP Community (to be elected from various regions) and 3 Saiyyeds (also to be elected from different places). Further the in-charge Kaka was defacto Chairman of the trust.
- Saiyyeds also got assured fixed sums of money to be paid by the trust, on various events, occasions and ceremonies performed by them.
- Fights between Kaka and Saiyyeds (other than the Harivansh Saiyyed) continued for long.
- Because of fights between Kaka and Saiyyeds, the numbers of followers of Satpanth started dwindling. Only hardcore handful of followers were left.

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… Turmoil in Pirana Satpanth …

3. Unsuccessful Revival attempts -(1 of 2):

- While there were internal fights in Pirana, one Jalalshahi Saiyyed, Bawa Ahmad Ali Khaki, began revisiting the texts of the literature.
- He claimed to be descendant of Ashraf Shah Bawa, one of the descendant of Imam Shah. Though he was not the descendant of throne of Imam Shah he claimed himself to be Imam, the living avatar of lord Vishnu.
- The Hindu term used for the concept of descendant of Lord vishnu was called "Harivansh". Hence some Satpanthis considered him to be "Harivanshi Saiyyed".
- Being fully aware of the worsening condition of Pirana Satpanth, he resorted to taqiyya. He decided to replace the Arabic words with the Indian words, in the literature.
- He mastered Kuran, Vedas, Bible and at the same time gained proficiency in Sanskrit language.
- He published several books including the famous Das Avatar (Pirana Satpanth version).

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… Turmoil of Pirana Satpanth …

3. Unsuccessful Revival attempts -(2 of 2):

- He tactfully replaced and explained the meaning of Arabic words mentioned in the original Das Avatar with equivalent translated words in Indian languages viz., Gujarati, Hindi, Sanskrit etc.
- He started translating the texts of the literature in Gujarati language and presented it to the followers (read KKP Community) as if those books of Hindu religion, in which he got some success.
- His argument was that language was just medium of instruction. Though originally literature had Arabic words, in essence the literature always preached Hindu religion. While changing the texts, he carefully kept untouched, the basic tenets of Islam.
- In his Das Avatar he gave false interpretation to the Sanskrit Shlokas and attempted to insert the elements of Islam.
- As an example of not touching the basic tenets of Islam, in his books, he justified the Cow Slaughter in "Gau Medh Yagya" –Page 348 of Das Avatar.
- Inspite of his best efforts, he did not succeed well. He was only able to control only miniscule number of followers.

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… Turmoil of Pirana Satpanth

4) 1973 court case:

- In 1973, another civil suit was filed to demand some modifications in the administration scheme decided in 1939.
- Further, the plaintiffs(Saiyyeds) requested the court to make some changes in the scheme which provided *haqs* or fees for certain religious services performed by them.
- Saiyyeds replied that their ancestor Imam Shah was a Muslim by birth and had always lived as a Muslim, performing Namaz, roza, etc; he was never a Hindu saint.
- **However Satpanthis argued that, Imam Shah had special reverence to Nishkalanki Narayan, who is the tenth incarnation of Vishnu. Muhammad Shah, Imam shah's son is also known as Adi Vishnu and his mother Adi Shakti.**
- Clearly the follower remained confused and did not know whom to trust.
- No only the number of followers came down alarmingly, the financial position of the trust also was very bad.

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4.6 Reformed Taqiyya

Appointment of Karsan Kaka and fresh revival attempts

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Reformed Taqiyya …

1. Background scenario:

- In few decades, between 1930s and 1990s, the landscape of the Satpanthi villages of Kutch, where the Imamshahi Patidars were the most numerous, underwent a spectacular transformation.
- 'Regular' Hindu Laxminarayan temples were constructed everywhere, generally near the old *khanas* meant for the traditional satpanthi rituals.
- The alarming rate of these 'desertions' was a serious concern for the Imamshahi authorities of Pirana.
- At this stage, the sajjada-nishin, Shamshuddin Khaki, who claimed to be pir or main authority representing the hidden Imam, apparently resorted to the usual custom of taqiyya.
- People ignorant of the fact that Imam Shah's line of Pir had already come to an end (as seen in earlier slides no. 190 to 192, follow him blindly.
- With the help of his Patidar followers, ensured that his old friend Patel Karsan Arjan Chhabhaiya, was appointed as Kaka of the Pirana Shrine.

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… Reformed Taqiyya …

2. Reformed Taqiyya - (1 of 3):

- Understanding that the very existence of Satpanth was threatened, the leader of the Gupti community and the head *kaka* who is also the *mujavar* or custodian of the shrine, under the guidance of Shamshuddin Khaki, who claims to be Sajjad Nashin, undertook a series of Hinduising reforms.
- They were meant to help his disciples to remain faithful to their sect without incurring the criticism of their Sanatani caste fellows. Also to win back the followers who considered Satpanth as a Muslim religion and hence had left it.
- The Imamshahi Guptis could then assert their identity as 'orthodox' Hindus and even claim that their tradition had never been influenced by Islam.
- The newly built *khanas* were made to resemble classical Hindu shrines and renamed as Nishkalanki *mandirs* or temples to Vishnu's tenth avatar.
- Similarly the pirana 'darga' was to be renamed *samadhi* and Pirana was renamed to "*Prerna Peeth*".

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… Reformed Taqiyya …

2. Reformed Taqiyya - (2 of 3):

- Then a number of learned Satpanthis were entrusted with the delicate task of rewriting their ginans by expurgating these devotional poems of their Islamic terminology and references and replacing them with Hindu equivalents.
- Earlier texts, as for instance those published by the deceased father (Ahmed Ali Khaki) of the present pir (Shamshuddin Khaki), were banned and the rewritten book openly circulated for sales and displayed at the Pirana bookstore.
- One of the famous author, who is considered as an authority on writings on Imamshahis, incidentally met in Kutch, one of the such writers entrusted with the 'amendment' of the Satpanthi sacred literature.

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Some of the changes made

Old Term	New Term
In the family of Husain	Hari's lineage
Ali Shah / Nar Muhammad Shah	Nishkalanki Narayan
Lord / Imam	Hari / Vishnu
Masjid / Khana / Jagyun	Mandir
Sadruddin	Sahdev
Kudrati Dharm	Maha Dharm
Khuda	Nishkalanki
Kabra	Samadhi
Vafat Pamiya	Samadhi lidhi
Sahibji	Parmatma

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How were the changes explained

- A new theory was floated according to which a language is just a medium of instructions.
- Since most followers associate Arabic words with Muslims and hence are uncomfortable and feel shameful to use them in front of other castes, these words were replaced by equivalent Hindu/Indian words. If these changes are not carried out the there is fear of loosing majority of the followers, which cannot be afforded.
- What is important is that who is being worshipped and not the language used for worship. Whether you call him Nishkalanki Narayan or Ali, both are same. Both are same as Allah. They are NOT any of the Hindu gods. Thus, with the help of such rationale, the backdoor entry of the original tenets is always ensured.
- Inspite of the above rationale if some one still insists on original books then he is told that; If you still feel original words should not have been replaced, you are welcome to use the original books. Nobody stops you from reciting the original books.

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… Reformed Taqiyya …

2. Reformed Taqiyya - (3 of 3):

- These reforms are being made with the purpose of protecting the Pirana tradition in the present Gujarati context where the Hindu nationalist ideal is strong.
- The changes 'officially' effected within the sect are due to *taqiyya*.
- Due to the recent reforms, it is observed that the new generation of Imamshahi Patidars of Kutch, readily follow the new trend which establishes their solidarity with their Sanatani case-fellows and allows them to feel at ease in all Hindu environment.
- Whilst the youngest are even totally ignorant of the existence of an older 'syncretic' tradition tinged with Islamic elements

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… Reformed Taqiyya …

3. Preserving the original identity – (1 of 2):

- By 'reforming' the rituals and the literature of his sect, it was sought to preserve the specificity and the separate identity of Satpanth while asserting its intrinsic Hindu nature.
- In this way, he (Shamshuddin Khaki) was putting an end to the sharp critiques of the exponents of Hindutva and guaranteed the survival of the Satpanth at a time when the numbers of its followers were dwindling alarmingly.
- This exercise was a kind of acrobatics as it was not easy to achieve the subtle balance that was necessary to preserve the distinct character of the sect while making it *appear* unmistakably Hindu.
- On the other hand, the task was made easier by the earlier writings of Ahmad Ali Khaki, as it already had the translated "hinduised" terms

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… Reformed Taqiyya

3. Preserving the original identity – (2 of 2):

- Karsan Kaka got help from the fact that the sacred complex of Pirana was registered at Ahmedabad under the Bombay Public Trust Act of 1950, under the number E-738. The letter "E" referred clearly to its 'cosmopolitan' nature. It benefitted him by giving him a reason to say that it is wrong to assert that the rituals were 'predominantly' Hindu.
- In a court case filed against Karsan Kaka, on 13 Aug 1998, he responded that no tri-dimensional images for worship were installed in Pirana Complex. The pictures painted on the walls were mere decorations.
- Even the "Om" symbol was given a dual meaning and was printed on the cover of the Satpanthi books in a form that made it simultaneously appear as Hindu sacred syllable and as the name Ali when read from right to left in Arabic Language. (See photo in slide No. 37)
- As per the principles of taqiyya, the changes made were outwardly only. True identity was never changed.
- Strategy was simple. With the use of taqiyya, create an environment in which, as the situation would demand, Satpanth can be associated with either Hindu or Muslim religion. Give dual meaning to literature and rituals so that they can be linked to Hindus and Muslims alike.

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Role of Hindu religious leaders

- In the year 1931, with the help of taqiyya, Saiyyed Ahmad Ali Khakhi was so successful in stressing the Vedic elements of Islamic concepts the Hindu Mahasabha declared that the "Satpanth" should be cleared of any suspicion as it was a "Vedic" tradition.
- Between years 1990 and 2000, Satpanthis, under taqiyya, held Sadhu Sammelans in the Shrine .
- Later one, Avichaldas Maharaj, wrote that Pirana Satpanth was a Hindu sect.
- However the leaders gave the so-called certificates on certain conditions that people at the helm of affairs in Pirana would bring the sect back into the main Hindu fold and save the community from drifting towards Muslim religion.
- However, in every probability it seems that Hindu leaders are not aware of the concept of taqiyya and its use by the Pirana Satpanth. It is clearly understandable that Hindu leaders have become victims of taqiyya.
- Because of this the Kaka was in good terms with both sides. Hindus favoured and supported him and Muslims knew this was just a temporary phase. Muslims know that Kaka was actually practicing Taqiyya. The moment the pressure from Hindus releases, the sect will return to its original Islamic agenda.

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4.7 ABKKP Samaj's Leniency and Betrayal

Betrayal of the feelings and emotions of members of ABKKP Samaj

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ABKKP Samaj betrayed …

1. Leniency shown by ABKKP Samaj:

- By the end of 1980s almost the whole KKP Community had joined the main Hindu fold.
- In order to facilitate quick transition and integration, of the remaining Satpanthis, into main stream and with the noble feeling that their brethren (brothers) do not get separated, the leaders of ABKKP Samaj adopted a lenient approach. They open heartedly allowed Satpanthis to participate in their functions and freely mix with other members.
- Unfortunately, the leaders were totally ignorant about the concept of taqiyya and hence were in complete dark revival strategy followed by the Satpanthis. They misunderstood the outwardly Hindu looking changes on its face value. They felt complacent that Satpanthis were trying to integrate into the main stream of Hinduism.
- Even the common man shared the same impression and felt that Satpanthis were on the right path towards adoption of Sanatan Dharm and hoped them to soon join the main stream.
- Nobody doubted the intention of Satpanthis.

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… ABKKP Samaj betrayed …

2. Restoring Social relationship:

- When the new Samaj of Sanatanis was formed, social relations like inter-samaj, marriages between Satpanthis and Sanatanis had stopped. These social relations were re-established.
- In order to accommodate the remaining Satpanthis in late 1980s, by adopting lenient approach, ABKKP Samaj members restarted the practice of inter-samaj marriages.
- Such was the trust factor enjoyed by the Satpanthis because of the leniency adopted by the ABKKP Samaj.
- Satpanthis were considered as good as part of the Samaj. They were respected like any other member of the ABKKP Samaj.

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… ABKKP Samaj betrayed …

3. Taking clandestine control:

- However, these Satpanthis under a very carefully drafted strategy started making inroads into the various institutions of the ABKKP Samaj. They soon took control of high posts in the central institution and also in the smaller institutions like the village level institutions.
- The conspiracy was so deep rooted that Sanatanis (ABKKP Samaj's) leaders were secretly profiled for their strengths and weaknesses.
- Taking advantages of weakness of Sanatani leaders and helping them in overcome those weaknesses, developed a sense of obligation amongst the target Sanatanis.
- Knowing the fact that the Sanatani leaders who were under their obligation would not be in a position to confront them, Satpanthis started taking advantage of the situation. They clandestinely started pushing their secret agenda of weakening the ABKKP Samaj.
- The situation became so alarming that the institutions and the leaders of ABKKP Samaj (Hindu Samaj) or the Sanatani community were under clandestine control of Satpanthis.

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… ABKKP Samaj betrayed …

4. Careful designed Propaganda (1 of 2):

- The Satpanthis leaders who were controlling the ABKKP Samaj always remained faithful towards Pirana Satpanth religion and its institutions.
- ABKKP Samaj started becoming weaker, but on the other hand, Satpanthis ensured that the institution of Pirana Satpanth made tremendous progress, both socially and religiously. While their people at the helm of affairs at the institutions of ABKKP Samaj, tried to block every attempt that possibly brought prosperity to and strengthen the Sanatani community.
- Once they were in control, they propagated a theory that Samaj and Religion are two separate elements. They started advocating that every person was free to follow any religion he likes.
- Thus not allowing anybody to raise religious issues in the Samaj. This was exactly what the Satpanthis wanted. By doing so they ensured that Sanatanis do have a proper forum to raise their concerns.

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… ABKKP Samaj betrayed …

4. Careful designed Propaganda (2 of 2):

- The strategy was simple. Under the pretext that any person in the ABKKP Samaj is free to practice his choice of religion and thus not allowing to discuss concerns of a particular religion in the Samaj's forum, they tried to create a "religious vacuum" in the ABKKP Samaj.
- Since Sanatanis did not have any religious central authority (till date), people would get confused and become vulnerable to be drifted away by any religious movement.
- When such vulnerability become prominent in the Samaj, then the Satpanth could be presented to the people, who by now, would be ready to be carried away by any religious movement.

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… ABKKP Samaj betrayed …

5. Effects of propaganda:

- This carefully drafted strategy and propaganda worked. Anybody wanting to speak in the interest of Sanatanis were discouraged and under the pretext that Samaj has nothing to do with religion, some times, even not allowed to speak at the ABKKP Samaj's forum.
- Since Sanatanis had no other place to go, anger, discomfort and discontent started brewing in the hearts and minds of Sanatani class.
- On the other hand Satpanthis not only had their religious forums ready, but also it was growing strong day by day. With the help of their existing forum, Satpanthis could easily take forward religious agenda, while Sanatanis were almost left as mere spectators.
- People who work for the interest of the Sanatanis, in order to demoralise them, were dealt very strongly and ruthlessly, by filing false police complaints and false court cases.

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… ABKKP Samaj betrayed …

6. An incident of cruelty against Ramanikbhai (Rameshbhai) –an example:

- In the year 2005, Shri Ramanikbhai (Rameshbhai) had published a pamphlet containing purely the extracts from the book "Pirana Satpanthni Pol Ane Satyano Prakash", by Naryanji Ramji Limbani, to be chiefly distributed amongst his village members. It is natural that Satpanthis did not like disclose their true inner secrets.
- Satpanthis conspired and filed a false police/court case claiming that he, his father and his grandfather (all of them residing in Bangalore) had come to Pirana and indulged in act threatening and fighting. To strengthen their case false witnesses were also arranged overnight.
- However, factually no person from his family has ever visited Pirana.
- In their misadventure to teach Rameshbhai a so-called lesson and further in their enthusiasm to send a strong signal to the common man, by harassing the whole family, they forgot that the age of Rameshbhai's grandfather, then was 97, barely able to move, no question of travelling more than 1500 Kms. Forget the question of involving in any kind of fighting.

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… ABKKP Samaj betrayed …

7. ABKKPS made virtually ineffective:

- This was also the period when the number of false court cases and police complaints, filed by Satpanthis, had risen alarmingly. Innumerable reports, for such false cases, came from almost all villages. Invariably in all cases the motive behind the case was to harass the people who were at the forefront of the Sanatani cause.
- No attempt was spared to file frivolous police and or court case with the sole aim of sending a signal to common people that if they do anything wrong, which Satpanthis do not like, then they too would be harassed till the end.
- They were quite successful in instigating the fear psychosis amongst the people. As a result, the moment somebody comes across a matter in which Satpanth is involved the first reaction would be that "please do not invite trouble".
- Sanatanis became helpless and saw themselves without support. The umbrella organisation of Sanatanis, the ABKKPS, had virtually become ineffective. There was no hope in sight to bring back its glory and effectiveness.

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… ABKKP Samaj betrayed

8. The betrayal was complete and total:

- There was talk at every village level about these atrocities, but nobody had the courage and will power to speak-up against it.
- Thus the good intentions, of integrating the Satpanthis into main stream, by adopting flexibility by the ABKKP Samaj, was reciprocated by backstabbing and betraying.
- The approach of tolerance and leniency was clearly mis-used with the ulterior motive of benefiting Satpanthis and marginalising the Sanatanis.
- *The time has clearly changed. A shift is strategy was badly felt.* Time had come to permanently "close" the "doors" of the Samaj, which were "opened" by Ratanshi Khimji Khetani, because of adoption of, the Sant Odhavram Maharaj's inspired,"co-operation" strategy, with an aim to win over the Satpanthis.

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4.8 Re-Uprising in ABKKP Samaj

Revolt against the atrocities

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Re-Uprising in ABKKP Samaj …

1. Brewing revolt against cruelty and atrocities:

- With the help of false cases, these Satpanthis started extracting benefits from the Sanatanis (harassed people) and their leaders. In absence of any help in sight, these people would be ready to settle the matter (which by now has become a big cause of trauma) at what ever price.
- Absence of systematic and institutional support had dented the capabilities and the morale of Sanatanis.
- The whole environment became so vicious, that people dreaded openly speaking for the interests of Sanatanis.
- However fortunately, people kept discussing the matter amongst their trusted friends. In these discussions they used expressed their anger and discontent.
- Soon they found that they were not alone, every other person shared the same emotions and feels.
- The collective level of trauma and pain reached a limit where, it was about to burst out dangerously.

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… Re-Uprising in ABKKP Samaj …

2. Turning point; President's mistake:

- In Nov 2008, the President of ABKKP Samaj received an invitation to attend the opening ceremony of the Khana (new name under taqiyya is Nishkalanki Narayan Mandir) at Nakhatrana. This Khana was tactfully designed so that it outwardly appear like a Hindu temple.
- With the history of ill-effects Pirana Satpanth had on the KKP Community, it was not morally and technically right for the President to attend such function. There was no doubt that a wrong signal would go out if the President of ABKKP Samaj attends such function.
- Learning about this invitation, many people, from all over India and especially by Himmat Ratanshi Khetani the son of Ratanshi Khimji Khetani urged the President to not make a mistake by attending their function.
- However, the President, against the strong wishes of the members, attended the function.

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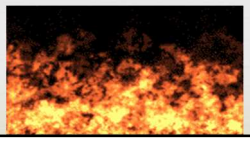
… Re-Uprising in ABKKP Samaj …

3. Bursting out the discontent and anger:

- On the other hand, the discontent and anger was brewing in the hearts and minds of people had reached to a point which was about to explode even on minute instigation.
- People wanted a voice at the central leadership level to express their feelings against atrocities of Satpanth.
- Thus on 07th August, 2009 (i.e., 7/8/9) Shri Himmat Ratanshi Khetani gave a 19 minute, soul stirring, speech in the General Meeting of the ABKKP Samaj, accusing the leaders that they were taking the Samaj in the reverse gear and undoing what their founding members had achieved after great pains and huge efforts.

Himmatbhai's Speech: ← Click here
(Duration: 18m-6s)

- The volcano of the discontent and anger within the Sanatanis got the much needed spark and it burst out.



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… Re-Uprising in ABKKP Samaj …

4. Arrest of Rameshbhai Vaghadiya from Samaj– (1 of 2):

- Another event worth which gave impetus to the Sanatani uprising was the arrest of Shri Rameshbhai from the campus of the ABKKP Samaj's office on 27 Feb 2010. The whole Samaj got enlightened because of this event.
- The incident become very significant especially when we learn the circumstances and the drama behind his arrest.
- After the speech on 7/8/9 of Himmatbhai, there were attempts to reconcile between the two factions of the community/Gnati (not the samaj, as Satpanthis were from different samaj).
- A compromise meeting was called between the Satpanthis and Sanatanis on 27 Feb 2010 with an aim to put end to the problems and find an amicable solution.

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Himmat Ratanshi Khetani's historical speech on 07-Aug-2009 delivered at ABKKP (a.k.a. Kendriya) Samaj, Nakhatrana

Clause 18 (of our community's rules) pertaining to rituals and customs… mentions that we are Hindus. We should follow Hindu rituals and customs. Our outwardly conduct should be of like-Hindus. Consequences of not following the rules have been read out by Rameshbhai. I regret to say that if the head of the constitution of our Samaj, the President and his associates, themselves violate the rules, then who else would follow them?

Let me explain to you how the rules have been violated. Clause 18 clearly requires us to follow Hindu rituals and customs. Satpanth clearly is a part of Ismaili religion. It is not separate from Islam religion. It is mentioned clearly and the meaning is also very clear. I have got all the proofs. Narayan Bapa (Narayan Ramji Limbani/Contractor) had opposed this Satpanth. We look upon Narayan Bapa with great respect and we worship him for that. On the other hand… things which Narayan Bapa opposed… viz., the Muslim Pirs, who were responsible for converting many Hindus. Today temples are built in name of such Pir and are encouraged. What kind of double standards are these?. There is nobody to speak against this. Inspite of understanding everything, nobody is speaking. How is this possible? With folded hands, I am asking how this is possible. On one side you worship Narayan Ramji Limbani and on the other side new temples are constructed in the name of Imam Shah where photo of Umiya Mataji (our Kuldevi) is kept alongside. What an insult? Let me read out to you… I do not have that book right now; I have not carried it today. I have got all the proofs with me. Imam Shah Bawa has written about Nakalanki Narayan that Nakalanki Narayan has taken birth years back. He is none other than Hazrat Mohammad Paigambar's son in law, Hazrat Ali. I can show you the documentary evidence. Our Aadhya Shakti… Shakti… is none other than Bibi Fatima (according to Imam Shah). Shame on us. But we do not feel ashamed. Inspite of knowing everything we do not feel ashamed. This causes deep pain in me. There is nobody to raise voice. All this is going on for the past 40-50 years now. Nobody objects and when people like us get angry… we are being pacified by mentioning that things have changed now… do not get angry… if we hit a stick in water, water will not get separated… we are all one… Can anyone explain how can we be one? How can I be one with people who follow a Muslim Pir? I can accept a Muslim Pir once, but a Pir who did everything to convert my forefathers is not at all

acceptable. Fortunately, we did not become completely Muslim. We came back half way. Today we would have been enjoying (sarcastically)… truly… our forefathers have put us in difficulty. We would have become Miyas and would be enjoying. Here Kuran would have been recited… Allah… O Akbar, we would have been shouting from the top of our throats. Shameless people. Please do not laugh.

It pains me a lot… "Farmanji Bismillah Har Raheman Narrahim Satgor Patra Brahma Indra Imamshah Aadi Vishnu Niranjan NarAli Mohammad Shah Tamari Dua… Hak La-e-laaha Ill-lalaaho Mahammadur Rasuli'laahe" this is how we used to perform Pooja. Wah Hindu Wah. Even today secretly behind closed doors Pooja/Worship is performed in this way. This Satpanth is a sect of islam. There are two main branches of Islam, Shia and Sunni. This is a sect of Shia branch of Islam. The sect is called Nizari. Satpanth is one of the sub-sects of the Nizari sect. This is the same Satpanth which converted Lohanas (a trading community in Gujarat) and made them Khojas, as well as Patidars were being called as Mumna. We are following the same Satpanth. Our history is shameful. There is no pride in our history. Time has now come to give pride by adopting revolutionary changes. Past 40-50 years of the efforts of our elders have borne fruits and we have improved. Today we are discussing and debating about Ramayana and Mahabharata. Else we would have been discussing about Islam. Thankfully we are saved. But why should we maintain relations with people who follow that religion which is based upon a false foundation. Do we ever have any fights with Swaminarayan religion… or with Arya Samaj people… never. Why do we always have fights with Satpanth? Why? In India, today there are many sects in existence. But whenever there are riots, why is it that they are between Hindus and Muslims? Why there are no riots between Hindus and Parsis? This requires deep thinking. There is problem with the "Sanskar". They are wrong. Our community was lost and we realised that the "Sanskar" were wrong. This is the reason why Narayan Bapa had opposed this religion. Else there was no problem in following Satpanth. We had to follow some religion, they why not Satpanth. What difference it made if there were some Islamic elements? But No, Narayan Bapa strongly opposed it. My father also opposed it. This was the real reason. The problem was with Islamic ideology. The reason why you are unable to live along the followers of the Bawa, the so-called Sant, is this. It is very important to take note of this fact. Think about

the people who put in efforts behind this samaj, who are the people behind establishing these assets and then take adequate decisions.

Further, we need to keep in mind that the young generation of the same is becoming more and more aware of the facts. Earlier people were poor, they were suppressed, and they could not speak. Sometimes wrong messages were given from the stage and they were not objected. Now people are no long poorer. They have got money. With money they have got education. They have got the ability to think and debate. Thus you cannot fool them anymore. They cannot be misled. Debates and discussions will continue in Samaj. Hence you need to keep in proper order the constitution and the administration mechanism of the Samaj. Try maintaining it in legal format. Take help of legal experts. Let me give you an example about the last election exercise conducted by you. We have formed zones in every corner of the country. Members of those zones are present here. You have verbally told them that your zones have been approved. However, till date zonal system has no standing according to the rules of the Samaj. In order to give it a legal approval, you need to change the constitution of our Samaj. In one minute I could have stopped the entire election exercise in one minute. But I did not want to invite the wrath of the meeting. Many people in large numbers, for the first time, from far of places had attended the meeting with great levels of enthusiasm. Being the year of election, the enthusiasm was also very high. I did not want to spoil the enthusiasm. Else I could have stopped the election process in one minute. Till date zonal system has no authorization in the rules of our Samaj. All this needs to be kept in mind and need to focus upon in future. Laziness about religious matters should be shed away and partisan approach should be stopped at once. It has become intolerable. If this policy continues, then the results will not be good. I am telling you the truth, people will not tolerate this. It has become intolerable and quick steps are required to be taken.

It immensely pains to know that you have no remorse for the mistakes done by you. The Office bearers themselves break the rules made by them. I am drawing your attention to this fact. I explained to you the outwardly conduct. Worshiping is a part of outwardly conduct and temples constructed in the name of Muslim Pir and having Umiya Mata alongside and attending the inauguration of these temples and encouraging them is not at all required to be done by the President

of this Samaj and his associates. You were forewarned and your attention was brought towards this. But, nobody knows why, at that time, what happened to your thoughts. I do not understand… your family members… your close friends… and associates who had close emotional relation with you, had requested not to attend the function. But you still chose to ignore and attended the function. You have violated the rules. The whole case is fit for introducing the no-confidence motion. I am capable of moving the no-confidence motion and circulate the resolution now. But I do not want to do it. The reason is that our Samaj will not get another able person like Ramji Karamshi (the president of Samaj). There is no defect in this person. This person has been a victim of conspiracy. His thinking abilities have been affected by such people. A staunch follower of Pandurang Shashtri and principles of Narayan bapa – he has been misguided. The son of Virani village, on whom all villagers take pride in, is a victim of this conspiracy. I am disturbed by this fact. At least now try to rectify the situation. I will consider myself to be extremely lucky that I came here and expressed my thoughts and I am hopeful that they would became the cause of some good work. Thank you.

… Re-Uprising in ABKKP Samaj …

4. Arrest of Rameshbhai Vaghadiya from Samaj – (2 of 2):

- While on one side Rameshbhai was engaged in reconciliation meeting, but on the other side, Police was kept on standby. Police was called from Ahmedabad and provided domiciliary facilities for their stay at the newly built Khana (Nishkalanki Narayan Mandir). For the whole day, police did not do anything.
- By the day end Rameshbhai was largely successful in defending himself and cornering his opponents. At this point in time, at around 5:00 p.m. police which had come from Ahmedabad, entered the meeting room and arrested Rameshbhai.
- Surprisingly about 200, uninvited Satpanthis had also reached the place even before Police came. This suggests that there was conspiracy against Rameshbhai and that these Satpanthis were already aware of the Police action.
- It was very shameful that baring a couple of top leaders of ABKKP Samaj, everybody else made a vanishing act at that time of crisis.

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… Re-Uprising in ABKKP Samaj …

5. Severing the ties – (1 of 3):

- By this time the intentions of Satpanthis were clear to every body.
- On the one hand they talk of peace and unity, but on the other hand adopt arm twisting tactics.
- The event of Rameshbhai's arrest from the campus of Samaj, proved that they do not respect the highest authority of the ABKKP Samaj.
- When this news spread like wild fire, concrete demands started flowing from all over India, demanding that ABKKP Samaj should permanently and once for all severe all ties with the Satpanthis.
- Many members of the Sanatani institution had to come out openly in support of above legitimate and rightful demand of Sanatanis.

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… Re-Uprising in ABKKP Samaj …

5. Severing the ties – (2 of 3):

- The leaders of ABKKP Samaj understood the gravity of the situation and after considering the feelings of the people and serious consultation issued a White Paper dated 25-Mar-2010 clarifying that the institution is and was build by Sanatanis for the benefit of Sanatanis and that Satpanthis had no place in it.
- ABKKP Samaj also made clarificatory amendments to its constitution. On 07 May 2010, ABKKP Samaj had held an General Meeting of its members. It was witnessed with the presence of more than 25,000 strong number of people. The purpose of the meeting was to amend its constitution clarifying that the institution is, was and always will be of Sanatanis. Contrary to normal expectation, this resolution was passed unanimously.

  (Note: Traditionally not more than 2,000 people used to attend such General meeting. Such high turnout shows the concern and support the common man share about their religious matters)
- All ties were severed and strict no tolerance policy for Satpanth was advocated and adopted.

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… Re-Uprising in ABKKP Samaj …

5. Severing the ties – (3 of 3):

- Himmatbhai and his team continued holding numerous meetings of members of ABKKP Samaj. They were given a hero's welcome everywhere and the response they received was overwhelmingly positive.
- Thanks to their efforts the momentum sustained further.
- Soon, other institutions of Sanatanis, all over the world, issued such clarifications, passed necessary resolutions and amended their constitution boycotting Satpanthis from their fold. Almost every where these changes were passed unanimously.

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… Re-Uprising in ABKKP Samaj …

6. Satpanthis remain defiant (1 of 3):

- However, Satpanthis did not remain spectators. In a backstabbing kind of incident, they managed to extract an interim order from Deputy Charity Commissioner, Rajkot staying the general meeting of May 2010 and other proceedings like the release of a book on history of KKP Community, called "Kachchhna Kadva Patidarono Itihas".
- Shamefully, the Deputy Charity Commissioner passed the much controversial order. Legal experts believe that the Deputy Charity commissioner has acted without any authority in the law. He used the sections meant for financial regulation for passing orders like banning the meeting of the members (totally unconstitutional) and putting a stay on release of history book.

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… Re-Uprising in ABKKP Samaj …

6. Satpanthis remain defiant (2 of 3):

- Further on 12 May 2010, during the golden jubilee celebrations, that followed the aforesaid General Meeting dt. 07-May-2010, a handful of Satpanthis started protesting against the same rules which were unanimously passed in the General Meeting.
- They created ruckus and attempted to disrupt the celebrations by throwing empty plastic chairs on other members. However, the Police intervened soon and the matter was brought under control. Everything has been video recorded.
- Inspite of all that happened, surprisingly, however these people filed a false police complaint against Sanatanis accusing them that they tried to disrupt the celebrations. However in inner circles they secretly admit that they were the real culprits and they deliberately filed a false complaint with a view to harass their opponents.
- The funny part about the complaint, is that why would someone (Sanatanis) disrupt their own function. Any normal human would understand that, as usual, the complaint against Sanatanis is completely baseless and false.

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… Re-Uprising in ABKKP Samaj …

6. Satpanthis remained defiant (3 of 3):

- The act of filing false police complaints against Sanatanis continues unabated. Till date, several religiously motivated false complaints and cases have been filed, at various levels, even after that event. Many such unreported issues are also heard from various quarters.
- By mentioning the above facts, attempt is made to draw attention towards the fact that deeds of these Satpanthis, suggest of that they have no remorse for their wrong doing.
- They just want to use the identity of Hindus and remain faithful to their Nizari Ismaili religion.

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… Re-Uprising in ABKKP Samaj

7. The true uprising amongst Sanatanis:

- Sanatanis very well believe that, even in future, routine attempts will be made to break the morale of their people by harassing them through filing false police complaints and court cases.
- Their strategy has been that the moment Satpanthis perceive that the court verdict would be against them, they, then by means like making emotional appeal, calls to give peace a chance, call for brethren duty etc., and applying pressure through family and friends, would ensure that an out of court settlement is reached. Hence keeping their legal track record intact.
- Till date they have very effectively used this weapon against Sanatanis and there is no doubt that they would continue to do so in future also.
- However, interestingly, the Sanatanis seem to have developed strong resistance against the fear of false police complaints and court cases. Their younger generation are also highly educated, which strengthens their confidence.
- The body language of Sanatanis, their commitment to the cause of society and their public speeches, clearly suggests that Sanatanis have not only embraced this reality but also are well prepared to take up the fight till the last man standing.

The RE-UPRISING is permanent.

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4.9 Apprehensions

What is the real threat?

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What is the real threat?

- After the re-uprising in the KKP community, its matter of time that the Satpanthis would get drifted away and its Hindu identity would be under threat.
- They would soon get recognised as “Mumna” muslims, their original identity.
- Once the new identity gets established, the sect will gradually move out of Hindu fold and the followers of this religion will get drifted to Muslim religion in future.
- The way gradual reforms were implemented within the Agakhani Khoja community, the original Satpanth community, that brought it closer to ‘mainstream’ Islam, the Pirana Satpanth community would also follow its foot steps and move towards mainstream ‘Islam’.

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Khoja Community's way forward

- In 1975, during the conference that was held in Paris and chaired by H.H. the prince Karim Aga Khan IV, a resolution was passed regarding the classification of the Ginans into three categories;
  1. **Unproblematic:** Texts that did not contain "Hindu elements" and were to be continued to be recited as such in the jamatkhanas
  2. **Few Hindu terms:** Hymns that included a few Hindu terms. It was decided to replace these words by their Ismalic equivalents. In this way 'Hari' became 'Ali', 'Gur', 'Pir' etc.
  3. **Excessive Hindu elements:** Texts such as the famous *Das Avatar*, were simply banned.
- In this way, the whole Khoja community slowly but firmly embraced Islam in toto.
- Khoja community has very well understood, that in modern times, with increased level of education, use taqiyaa is improper. Hence they have gracefully announced that their religion is a Muslim sect and would strive to adopt purest form of Islam. This has given them the sense of respect not only amongst the followers but also from people of other religion.
- Unfortunately, Pirana Satapanth has yet to realise this fact. More the time it takes to realise, the more damage it causes. Once use of taqiyya is stopped, who ever would follow Satpanth, he would do it from heart and every body would be real Satpanthis.

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Apprehensions

- Thus, it is evident that after the whole community is in complete control of the religious leaders of Satpanth and these followers have left with no option, but to accept Satpanth as it is. The religious leaders then would, gradually in a carefully planned manner, bring back the tenets of Islam.
- Thus finally completing the mission of Pir Sadruddin.

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Summary

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Summary …

- From this presentation, one thing comes out very clearly and that is that with the help of taqiyya, Satpanthis have carefully devised a strategy which is very similar to that of chameleon which can change its skin colour at will and that of amoeba which can change it shape, as demanded by the situation.
- If they are in minority they would appear and behave like their majority counterparts.
- However, the moment they gain control, they would do their best to adopt islamic appearance and behaviour of their religion.

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… Summary …

- Depending upon the external conditions they change and adopt their identity. At times, they would outwardly appear like Hindus (the way a chameleon changes its skin colour) and also perform rituals, prayers and follow customs of Hindus (the way an amoeba changes its shape).
- Today these Satpanthis are getting hammered from all corners. Hence, using taqiyya, they make an outwardly impression as if they have rejected Satpanth and joined main Hindu fold.
- Under such circumstances it become impossible to trust such people. Their words and deeds cannot be relied upon.

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…Summary

- Under these circumstances, another very important point to be noted is that their identity, their literature and faith, their organisations, their institutions, etc. depending upon the circumstances, would rally and revolve around three factors;
  1. Imam Shah
  2. Hazrat Ali or Nishkalanki Narayan
  3. Imam Shah's shrine at Pirana

  Note: They may change the names of the above factors, change definitions, change documents, but permutations and combinations of the above factors (including with the changed names) is where their identity will ultimately rest.
- Satpanth watchers need to keep a close vigil on the three factors mentioned above.

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Pain of a Hindu

Seeing one Hindu drifting towards Islam would be painful to any Hindu, but if Satpanthis associate with them, then they would spoil other Hindus, causing more damage.

Hence, K.K.P. Community, by severing ties with Satpanthis, has chosen to accept the option which causes least damge.

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